

HENLE LATIN

FIRST YEAR LATIN

SEMESTER 1

STUDENT WORKBOOK

ANSWER KEY

CHALLENGE A

Semester 1:

Week 1: No exercises assigned

Week 2: 2, 5-9, 11

Week 3: 12-17, 19-22

Week 4: 23- 27

Week 5: 31-38, 40-42

Week 6: 44-47, 51-54

Week 7: 55, 56, 59,60, 63, 64

Week 8: 65-69, 71-73, 75

Week 9: 76-78, 80, 83

Week 10: 84 – 85, Practice declining 1st and 2nd declension adjectives

Week 11: 86-94

Week 12: 96 – 103

Week 13: 104, 105, 107 – 111

Week 14: 112 – 115

Week 15: No exercises assigned

Semester 1 Week 2

Week 2: 2, 5-9, 11

Exercise 2 (pg 8)

Copy the Latin word first, and then give the case and meaning. List all possible cases.

1. terram – accusative singular – the (a) land
2. silvās – accusative plural – the forests
3. portārum – genitive plural – of the gates
4. glōriam - accusative singular – the glory
5. portās - accusative plural – the gates
6. silvam - accusative singular – the (a) forest
7. victōriae – genitive singular – of the victory; nominative plural – the (a) victories
8. nautārum - genitive plural – of the sailors
9. terrae - genitive singular – of the land; nominative plural – the (a) lands
10. victōria – nominative singular, the (a) victory
11. nautae - genitive singular – of the sailor; nominative plural – the (a) sailors
12. victōriam - accusative singular – the (a) victory
13. glōriae - genitive singular – of the glory; nominative plural – the (a) glories
14. Mariāe - genitive singular – of Mary; nominative plural – the Maries (as in two girls named Mary; rare)
15. porta - nominative singular, the (a) gate
16. silvīs - dative plural – to, for the forests; ablative plural – by, with, from the forests
17. victōriā – ablative singular – by, with, from the victory
18. terra - nominative singular, the (a) land
19. portīs - dative plural – to, for the gates; ablative plural – by, with, from the gates
20. nautīs - dative plural – to, for the sailors; ablative plural – by, with, from the sailors
21. portā - ablative singular – by, with, from the gate

S1W2

Exercise 2 cont.

22. Marīa - ablative singular – by, with, from Mary
23. terrārum - genitive plural – of the lands
24. terrā - ablative singular – by, with, from the land
25. silva - nominative singular, the (a) forest
26. Marīam - accusative singular – the (a) Mary
27. silvae - genitive singular – of the forest; nominative plural – the (a) forests
28. terrīs - dative plural – to, for the lands; ablative plural – by, with, from the lands
29. glōria - nominative singular, the (a) glory
30. silvā - ablative singular – by, with, from the forest
31. silvārum - genitive plural – of the forests
32. nauta - nominative singular, the (a) sailor
33. portae - genitive singular – of the gate; nominative plural – the (a) gates

Exercise 5 (pg 11)

Translate the following. Diagram Sentences 1, 4, and 10

1. Marīa ōrat. **Mary prays.**
2. Nautae ōrant. **The sailors pray.**
3. Nauta ōrat. **The sailor prays.**
4. Nautae nōn ōrant. **The sailors do not pray.**
5. Vident. **They see.**
6. Nauta videt. **The sailor sees.**
7. Marīa videt. **Mary sees.**
8. Videt. **He (she) sees.**
9. Nautae nōn vident. **The sailors do not see.**
10. Nōn ōrat. **He (she) does not pray**

Note #4: When the sentence contains not, we use the helping verb do in English.
Diagram: # 1, 4, 10

Exercise 6 (pg 14)

1. *Say in English;*
2. *Diagram # 1, 3, 6., 9*

1. Nautae terram laudant. *The sailors praise the land.*
2. Nautae prōvinciam vident. *The sailors see the province.*
3. Marīa silvās laudat. *Mary praises the forests.*
4. Nauta silvās videt. *The sailor sees the forests.*
5. Nauta portam videt. *The sailor sees the gate.*
6. Prōvinciam nōn laudant. *They do not praise the province.*
7. Nautae Marīam laudant. *The sailors praise Mary.*
8. Victōriam laudant. *They praise the victory.*
9. Nautae glōriam laudant. *The sailors praise the glory.*
10. Mariam laudat. *He (she) praises Mary.*
11. Prōvinciam videt. *He (she) sees the province.*

Diagram # 1, 3, 6, 9

S1W2

Exercise 7 (pg 15)

Say in Latin.

1. They praise Mary. **Marīam laudant.**
2. The sailors see the province. **Nautae prōvinciam vident.**
3. The sailors praise glory. **Nautae glōriam laudant.**
4. He sees the gate. **Portam videt.**
5. The sailor does not praise the province. **Nautae prōvinciam nōn laudant**
6. They praise the forest. **Silvam laudat.**
7. He sees the sailors. **Nautās videt.**
8. She praises the victory. **Victōriam laudat.**
9. They see the gate. **Portam vident.**
10. Mary does not praise the sailors. **Marīa nautam nōn laudat.**
11. The sailors see land. **Nautae terram vident.**

Exercise 8 (pg 16)

Say in English

1. glōria prōvinciae – the glory (fame) of the province or the province's glory (fame)
2. victōria nautae – the victory of the sailor or the sailor's victory
3. glōria Marīae – the glory of Mary or Mary's glory
4. glōria nautae_ – the glory of the sailor or the sailor's glory
5. silva prōvinciae – the forest of the province or the province's forest
6. victōria nautārum - the victory of the sailors or the sailors' victory
7. porta prōvinciae _ - the gate of the province or the province's gate

Exercise 9 (pg 16)

Say in Latin.

1. the sailor's victory - **victōria nautae**
2. Mary's victory - **victōria Marīae**
3. the gate of the province - **porta prōvinciae**
4. Mary's fame – **glōria Marīae**
5. the sailors' victory - **victōria nautārum**
6. the forest of the province – **silva prōvinciae**

Exercise 11 (pg 18)

- 1. Tell what form these are;**
- 2. Give the English meaning**

1. Deus - nominative singular, God
2. servōs – accusative plural, the servants, slaves
3. filiīs – dative plural to, for the sons; ablative plural by, with, from the sons
4. Chrīstum - accusative singular, Christ
5. amīcus - nominative singular, the (a) friend
6. Deum - accusative singular, God
7. amīcīs - dative plural to, for the friends; ablative plural by, with, from the friends
8. servus - nominative singular, the (a) servant/slave
9. Chrīsitianī – genitive singular, of the Christian; nominative plural – the Christians
10. amīcōs - accusative plural, the friends
11. servōrum – genitive plural, of the servants/slaves
12. amīcum - accusative singular, the (a) friend
13. . filiō – dative singular, to, for the son; ablative singular – by, with, from the son
14. servī - genitive singular, of the servant/slave; nominative plural – the servants/slaves
15. filium - accusative singular, the (a) son
16. amīcī - genitive singular, of the friend; nominative plural – the friends
17. servō - dative singular, to, for the slave/servant; ablative singular – by, with, from the slave/servant
18. filius - nominative singular, the (a) son
19. Deō - dative singular, to, for God; ablative singular – by, with, from God

Exercise 11 cont.

20. servīs - dative plural to, for the servants/slaves; ablative plural by, with, from the servants/slaves
21. amīcōrum - genitive plural, of the friends
22. filiī - genitive singular, of the son; nominative plural – the sons
23. Chrīstiānōrum - genitive plural, of the Christians
24. filiōs - accusative plural, the sons
25. Chrīstus - nominative singular, Christ
26. servum - accusative singular, the (a) servant/slave
27. Deī - genitive singular, of God
28. Chrīstō - dative singular, to, for Christ; ablative singular – by, with, from Christ
29. amīcō - dative singular, to, for the friend; ablative singular – by, with, from the friend
30. filiōrum - genitive plural, of the sons

Semester 1 Week 3

Week 3: 12 – 17, 19 – 22

Exercise 12 (pg 19)

Translate

1. glōria Deī - the glory of God or God's glory
2. amīcus servī - the friend of the servant/slave or the servant's friend
3. amīcus Deī - the friend of God or God's friend
4. victōria Deī - the victory of God or God's victory
5. glōria Chrīstī - the glory of Christ or Christ's glory
6. glōria Marīae - the glory of Mary or Mary's glory
7. victōria Chrīstiānōrum - the victory of the Christians or the Christians' victory
8. servus Deī - the servant of God or God's servant
9. amīcus Chrīstī – the friend of Christ or Christ's friend
10. Fīlius Deī - the Son of God or God's son

Exercise 13 (pg 19)

1. Translate

2. Diagram Sentences 2, 3, and 10.

1. Chrīstiānī ōrant. **The Christians pray.**
2. Amīcī Deī Chrīstiānōs laudant. **The friends of God praise the Christians.**
3. Chrīstiānī Fīlium Deī laudant. **Christians praise the Son of God.**
4. Chrīstiānī Marīam laudant. **Christians praise Mary.**
5. Nautae servōs Deī nōn vident. **The sailors do not see the servants of God.**
6. Servī Chrīstiānōs laudant. **The servants praise the Christians.**
7. Chrīstiānī servōs Deī laudant. **The Christians praise the servants of God.**
8. Glōriam Deī vident. **They see the glory of God.**
9. Chrīstiānī Chrīstum laudant. **Christians praise Christ.**
10. Marīa et Chrīstus amīcōs Dei laudant. **Mary and Christ praise the friends of God.**
11. Deus terram et silvās videt. Nautās et servōs et Chrīstiānōs videt. **God sees the land (earth) and the forests. He sees the sailors and the servants and the Christians.**
12. Chrīstiānī Fīlium Marīae laudant. **Christians praise the Son of Mary.**

Diagram: #2, 3, 10

Exercise 14

Translate into Latin:

1. Christians praise the son of Mary.
Christiānī Filium Mariāe laudant.
 2. Mary sees the son of God -
Mariā Filium Deī videt.
 3. Christians praise the victory of Christ.
Christiānī victōriam Christi laudant.
 4. Mary praises God.
Mariā Deum laudat.
 5. God praises the glory of Christ.
Deus glōriam Christi laudat.
 6. Christ praises the friends of Mary.
Christus amicōs Mariāe laudat.
 7. The servants of Mary praise Christ.
Servī Mariāe Christum laudant.
 8. The friends of God praise Mary.
Amicī Deī Mariāe laudant.
 9. The sailors do not praise the victory of the slaves.
Nautae victōriam servōrum nōn laudant.
 10. Mary sees the glory of God and the victory of Christ.
Mariā glōriam Deī et victōriam Christi videt.
 11. God sees the earth; he sees the forest.
Deus terram videt; silvam videt.
or Deus terram videt; silvās videt.
(sometimes the singular forest in English is translated in the plural in Latin as it being used as a collective noun).
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Exercise 15

1. Tell what forms these are;

2. Translate:

1. caelō - dative singular; to/for sky/heaven; ablative singular – by, with, from sky/heaven
2. periculōrum – genitive plural – of the dangers
3. periculis – dative plural – to/for the danger; ablative plural – by, with, from the dangers
4. imperiō - dative singular; to/for command/power/empire; ablative singular – by, with, from command/power/empire
5. bellīs - dative plural – to/for the wars; ablative plural – by, with, from the wars
6. periculī – genitive singular – of the danger; nominative plural – the dangers
7. praemiīs - dative plural – to/for the rewards; ablative plural – by, with, from the rewards
8. rēgnī - genitive singular – of the kingdom (royal power); nominative plural – the kingdoms (royal powers)
9. imperium – nominative singular – command, power, empire; accusative singular – command, power, empire
10. bella – nominative and accusative plural – the wars
11. rēgnō - dative singular; to/for kingdom (royal power); ablative singular – by, with, from kingdom (royal power)
12. praemia - nominative and accusative plural – the rewards

S1W3

Exercise 16 (pg 21)

Translate

1. regnum Chrīstī - **The kingdom of Christ**
2. periculum servōrum - **the danger of the servants**
3. imperium Deī - **the power of God**
4. praemia Chrīstiānī - **the rewards of a Christian**
5. porta Caelī - **the gates of Heaven**
6. praemium Marīae - **the reward of Mary**
7. perīculum amīcī – **the danger of the friend**
8. victōria Chrīstī – **the victory of Christ**

S1W3

Exercise 17 (pg 22)

Translate; underline the direct objects

1. Amīcī Deī rēgnum Chrīstī laudant. The friends of God praise the kingdom of Christ.
2. Marīa praemium et victōriam Chrīstī videt. Mary sees the reward and victory of Christ.
3. Nautae caelum et terram vident. The sailors see the sky and the Earth.
4. Deus perīcula Chrīstiānōrum videt. God sees the dangers of the Christians.
5. Deus bella nōn laudat. God does not praise wars.
6. Servī Chrīstī imperium Chrīstī laudant. The servants of Christ praise the empire (or command or power) of Christ.
7. Marīa glōriam rēgnī Chrīstī videt. Mary sees the glory of the kingdom of Christ.
8. Filius Deī praemia Marīae laudat. The Son of God praises the rewards of Mary.
9. Nautae perīcula bellī nōn laudant. The sailors do not praise the dangers of war.

Exercise 19 (pg 23)

1. Translate;

2. Diagram Sentences 3, 5, and 9

1. Chrīstus Deō glōriam dedit.
Christ gave glory to God.
Or Christ gave God glory. (Other sentences in this exercise could follow this indirect object formation as well)
2. Servīs gladiōs nōn dedērunť sed nautīs gladiōs dedērunť.
They did not give swords to the slaves but they gave swords to the sailors.
3. Nautae amīcīs victōriam dedērunť.
The sailors gave victory to (their) friends.
4. Deus amīcīs Marīae praemia dedit.
God gave rewards to the friends of Mary.
5. Deus Fīliō rēgnum dedit.
God gave royal power to (His) Son. Or God gave the kingdom to His Son.
6. Chrīstiānī glōriam Marīae et Fīliō Marīae dedērunť.
The Christians gave glory to Mary and to the Son of Mary.
7. Deus Chrīstō terram dedit.
God gave the earth to Christ.
8. Nautae glōriam bellī laudant sed perīcula bellī nōn laudant.
The sailors praise the glory of the war but they do not praise the dangers of war. (No indirect object)
9. Prōvinciam amīcō dedit.
He gave the province to (his) friend.
10. Deus glōriam et victōriam Chrīstiānīs dedit.
God gave glory and victory to the Christians.
11. Amīcō gladium dedit.
He gave the sword to a friend.

Exercise 20 (pg 23)

Translate:

1. God gave a kingdom to Christ.
Deus Christō rēgnum dedit.
2. He gave a sword to the friend but not to the slave.
Gladium amīcō dedit sed nōn servō.
3. The Christians gave glory to God.
Chrīstianī glōriam Deō dedērunt.
4. They did not give the province to the slaves.
Servīs prōvinciam nōn dedērunt.
5. The Son of God gave heaven to the Christians.
Filius Deī Caelum Chrīstianīs dedit.
6. Sailors do not praise the dangers of war but they praise victory and the rewards of war.
Nautae perīcula bellī nōn laudant sed victōriam et praemia bellī laudant.
7. God gave a kingdom and an empire to Christ.
Deus rēgnum et imperium Chrīstō dedit.
8. The sailors see the sky.
Nautae caelum vident.

S1W3

Exercise 21 (pg 24)

Complete these sentences and translate:

1. Chrīstiānus ōrat. The Christian prays.
2. Chrīstiānī ōrant. The Christians pray.
3. Marīa Deum videt. Mary sees God.
4. Nautae terram vident. The sailors see the land.
or Nautae terrās vident. The sailors see the lands.
5. Servus Chrīstī Caelum laudat. The servant of Christ praises Heaven.
6. Amīcī Dei Chrīstum laudant. The friends of God praise Christ.
7. Chrīstus Deum videt. Christ sees God.
8. Deus terrās videt. God sees the lands.
9. Fīlius Deī Deum laudat. The Son of God praises God.
10. Marīa glōriam Deō dedit. Mary gave God the glory. or Mary gave the glory to God.
11. Servīs gladium nōn dedit. He did not give the slaves the sword. or He did not give the sword to the slave.
Or Servīs gladiōs nōn dedit. He did not give the slaves the swords.
12. Chrīstiānī rēgnum et imperium Chrīstī laudant. The Christians praise the kingdom and power of Christ.

1. Translate;

2. Explain the cases of the nouns:

1. in oppidō - in the town - in takes the ablative case
2. in silvā – in the forest – in takes the ablative case
3. cum Gallō - with the Gaul – cum takes the ablative case
4. cum Mariā – with Mary – cum takes the ablative case
5. propter glōriam Rōmae – on account of the glory of Rome – propter takes the accusative case
6. post victōriam – after the victory – post takes the accusative case
7. in silvīs Galliae – in the forests of Gaul – in takes the ablative case
8. cum nautā – with the sailor – cum takes the ablative case
9. propter pericula oppidī – on account of the dangers of the town– propter takes the accusative case
10. in terrā – in/on the land - in takes the ablative case
11. propter victōriam – on account of the victory - propter takes the accusative case
12. in portīs Rōmae – in the gates of Rome - in takes the ablative case
13. cum Deō - with God - cum takes the ablative case
14. propter praemia Gallōrum – on account of the rewards of the Gauls - propter takes the accusative case
15. in caelō – in heaven - in takes the ablative case
16. post victōriam Rōmānōrum – after the victory of the Romans – post takes the accusative case
17. cum amīcīs – with friends - cum takes the ablative case
18. in silvīs – in the forests - in takes the ablative case
19. in portis oppidī – in the gates of the town - in takes the ablative case
20. cum Rōmānīs – with the Romans - cum takes the ablative case
21. in Galliā - in Gaul - in takes the ablative case
22. propter glōriam bellī – on account of the glory of war - propter takes the accusative case

S1W3

Exercise 22 cont.

23. in prōvinciīs - in the provinces - in takes the ablative case
24. in prōvinciā - in the province - in takes the ablative case
25. cum servō - with the servant/slave - cum takes the ablative case
26. post bellum - after the war - post takes the accusative case
27. cum Rōmānō - with the Roman - cum takes the ablative case
28. in regnō - in the kingdom - in takes the ablative case
29. in oppidīs - in the towns - in takes the ablative case
30. cum filiis - with the friends - cum takes the ablative case
31. propter perīculum - on account of the danger - propter takes the accusative case
32. in silvīs et oppidīs - in the forests and the towns - in takes the ablative case
33. post perīculum - after the danger - post takes the accusative case
34. cum Chrīstō - with Christ - cum takes the ablative case
35. in bellō - in the war - in takes the ablative case
36. cum Chrīstiānīs - with the Christians - cum takes the ablative case
37. cum Gallīs - with the Gauls - cum takes the ablative case
38. propter bellum - on account of the war - propter takes the accusative case
39. post oppidum - behind the town - post takes the accusative case
40. in portā - in/on the gate - in takes the ablative case

Semester 1 Week 4

Week 4: 23 – 27

Exercise 23 (pg 26)

Translate:

1. with Mary - **cum Marīā**
2. after the war - **post bellum**
3. with God - **cum Deō**
4. on account of the war - **propter bellum**
5. in the town - **in oppidō**
6. after the danger - **post perīculum**
7. on account of the reward - **propter praemium**
8. with the Son of God – **cum filiō Deī**
9. on account of the Christians – **propter Christianōs**
10. in heaven - **in caelō**
11. on account of the kingdom – **propter regnum**
12. with friends - **cum amīcīs**
13. in Gaul - **in Galliā**
14. with the Romans - **cum Rōmānīs**
15. with the sailors - **cum nautīs**
16. in the forests - **in silvīs**
17. on land - **in terrā**
18. in the provinces - **in prōvinciīs**

S1W4

Exercise 23 cont.

19. with the slave - **cum servō**

20. in danger – **in periculō**

21. on account of power - **propter imperium**

22. with a Gaul – **cum Gallō**

23. behind the town - **post oppidum**

24. on earth – **in terrā**

25. on the account of the fame of Rome – **propter gloriam Romae**

Exercise 24

Translate;

Diagram sentences 2, 4, and 7:

1. "Estis filii Deī" (Words of Christ to His disciples).
"You are sons of God."
2. Chrīstus est Fīlius Marīae.
Christ is the Son of Mary.
3. Chrīstiānī sunt servī Deī.
Christians are servants of God.
4. Caelum est praemium Chrīstiānōrum.
Heaven is the reward of Christians.
5. Marīa est in Caelō cum Deō.
Mary is in Heaven with God.
6. Bellum in prōvinciā est.
The war is in the province.
There is a war in the province.
7. Sumus filii Deī.
We are sons of God.
8. Amīcus Deī es.
You are a friend of God.
9. Gallī sunt in Galliā, sed Rōmānī nōn sunt in Galliā.
The Gauls are in Gaul, but the Romans are not in Gaul.
10. Gallī sunt in oppidīs et in silvīs.
The Gauls are in the towns and in the forests.
11. Rōmānī gladiōs Gallīs nōn dedērunt.
The Romans did not give swords to the Gauls.
12. Silvae in Galliā sunt.
The forests are in Gaul.
There are forests in Gaul.
13. Rōma nōn est in Galliā.
Rome is not in Gaul.
14. Propter bellum Gallī nōn sunt amīcī Rōmānōrum.
On account of war the Gauls are not friends of the Romans.

S1W4

Exercise 24 cont.

15. Gladiī sunt in oppidō.
The swords are in the town.
There are swords in the town.
16. Nautae estis.
You are sailors.
17. Nautae in silvīs nōn sunt.
The sailors are not in the forests.
18. Cum amīcō in prōvinciā sum.
I am with a friend in the province.
19. Silvae sunt post oppidum.
The forests are behind the town.
20. Nautae sunt Chrīstiānī.
The sailors are Christians.
21. In oppidō sumus.
We are in the town.
22. Rōmānus servō praemium dedit.
The Roman gave the reward to the servant.
23. Sunt Deī amīcī.
They are friends of God.
24. Chrīstiānus es sed servus Rōmānī es.
You are a Christian but you are a servant of the Roman.
25. In Caelō nōn estis.
You are not in Heaven.

Diagram: # 2. 4. 7

Translate:

1. Christ is the Son of God.
Christus est Deī Filius.
2. Sailors see the sky, but not the land.
Nautae caelum vident sed nōn terram.
3. Christians are servants of Christ.
Christiānī servī Christi sunt.
4. We are friends of God.
Sumus amīcī Deī.
5. Mary is with Christ in Heaven.
Marīa cum Christō in Caelō est.
6. The slaves are in the towns and in the forests.
Servī sunt in oppidīs et in silvīs.
7. Christians praise God on account of the glory of Christ.
Christiānī Deum propter glōriam Christi laudant.
8. The Gauls are in Gaul.
Gallī sunt in Galliā.
9. You are the sons of God.
Estis filiī Deī.
10. You are a servant of Christ.
Es servus Christi.
11. I am on the earth.
In terrā sum.
12. Heaven is the reward of the servants of Christ.
Caelum est praemium servōrum Christi.
13. After the war – the rewards of victory!
Post bellum – praemia victōriae!
14. Romans are in the provinces.
Rōmānī sunt in prōvinciīs.
15. Mary is the "Gate of Heaven."
Marīa est "Porta Caelī".

S1W4
Exercise 25 cont.

16. The servants are in the towns.

Servī sunt in oppidīs.

17. You are not in Gaul.

In Galliā nōn estis.

What you see on the map (see pg 30 in Henle Latin text)

In tabulā¹ vidētis Rōmam et imperium Rōmānōrum. Rōmānī Rōmam incolunt. Prōvinciās imperīi

Rōmānōrum vidētis. Galliam vidētis.

On the map you see Rome and the empire of the Romans. The Romans inhabit Rome. You see the provinces of the empire of the Romans. You see Gaul.

Rōmānī Gallōs in bellīs vīcērunt. Gladiī nōn sunt in oppidīs Gallōrum quod Gallī post bellum gladiōs

Rōmānīs dedērunt. Itaque post victōriās Rōmānōrum prōvincia in Galliā est.

The Romans conquered the Gauls in war. The swords are not in the towns of the Gaul, because after the war the Gauls gave the swords to the Romans. And so after the victories of the Romans there is a province in Gaul.

Prōvinciam Gallī et Rōmānī incolunt. Perīcula sunt in silvīs Galliae, quod Gallī nōn sunt amīcī

Rōmānōrum. Gallī sunt servī Rōmānōrum, quod Rōmānī Gallōs vīcērunt.

Gauls and Romans inhabit the province. There are dangers in the forests of Gaul, because the Gauls are not friends of the Romans. The Gauls are slaves of the Romans, because the Romans conquered the Gauls.

Itaque Gallī imperium Rōmānōrum nōn laudant, sed Rōmānī propter glōriam bellī imperium laudant.

And so the Gauls do not praise the power of the Romans, but the Romans praise the power on account of the glory of war.

¹ tabula, ae: *map*

Exercise 27 (pg 33)

Translate: (Corresponding picture on page 32 of Henle text)

1. Vidētis Chrīstiānōs.
You see Christians.

2. Vidētis Marīam et Chrīstum et Deum.
You see Mary and Christ and God.
3. Chrīstiānī (in terrā) sunt, sed Chrīstus et Marīa (in Caelō) (cum Deō) sunt.
The Christians are on earth, but Christ and Mary are in Heaven with God.

4. Perīcula Chrīstiānōrum (in terrā) sunt, sed praemia sunt (in Caelō).
The dangers of the Christians are on earth, but the rewards are in Heaven.

5. Itaque Chrīstiānī (in terrā) ōrant.
Therefore Christians pray on earth.

6. Marīa (cum Chrīstiānīs) ōrat quod Chrīstiānī filiī Marīae sunt.
Mary prays with Christians because Christians are sons of Mary.

7. Chrīstiānī Marīam laudant quod Chrīstus est filius Marīae.
Christians praise Mary because Christ is the son of Mary.

8. Christum laudant quod filius Deī est.
They praise Christ because He is the son of God.

Semester 1 Week 5

Exercise 31 (pg 37)

1. Tell what form these are:

2. Translate:

1. lēgibus - dative plural – to, for the laws
ablative plural – by, with, from the laws.
2. rēgum - genitive plural – of the kings
3. imperātōrī – dative singular – to, for the emperor
4. ducum – genitive plural – of the leaders
5. lūce - ablative singular – by, with, from the light
6. ducēs - nominative plural – the leaders
accusative plural – the leaders
7. vērītātī - dative singular – to, for the truth
8. homō - nominative singular – the (a) man
9. imperātōrum – genitive plural – of the emperors
10. ducibus - dative plural – to, for the leaders
ablative plural – by, with, from the leaders
11. hominum - genitive plural – of the men
12. vērītātem - accusative singular – the (a) truth
13. rēgem - accusative singular – the (a) king
14. imperātōrem - accusative singular – the (a) emperor
15. lūcem - accusative singular – the (a) light
16. hominibus – dative plural – to, for the men
ablative plural – by, with, from the men
17. duce - ablative singular – by, with, from the leader
18. vērītātem - accusative singular – the (a) truth
19. homine – ablative singular – by, with, from the man
20. rēgibus - dative plural – to, for the kings
ablative plural – by, with, from the kings
21. lēgī – dative singular – to, for the law

S1W5

Exercise 32 (pg 37)

Translate

1. lūx vēritātis - the light of truth
2. rēx rēgum - King of kings
3. rēx hominum – king of men
4. lēx Deī – The law of God.
5. rēx Chrīstiānōrum – King of Christians
6. propter lēgem Deī – on account of the law of God
7. cum rēge – with the king
8. propter vēritātem - on account of the truth

Exercise 33 (pg 37)

Translate

1. behind the king - Post rēgem
2. for men - Hominibus
3. the light of truth - lūx vēritātis
4. for the commander in chief - Imperātōrī
5. on account of the law of Christ – propter lēgem Chrīstī
6. with the leader of the Gauls - Cum duce Gallōrum

S1W5

Exercise 34 (pg 38)

1. Translate;

2. Underline the Direct Objects

1. Chrīstus est Rēx Rēgum. (predicate noun)

Christ is the King of Kings.

2. Hominēs lūcem vident. (direct object)

Men see the light.

3. Nautae sunt hominēs. (Why is hominēs in the Nominative case?) (predicate noun)

Sailors are men. (Hominēs is in the nominative case because it is a predicate noun – rule on pg 27 in purple Henle Latin book)

4. Chrīstiānī vēritātem Chrīstī laudant. (direct object)

Christians praise the truth of Christ.

5. Lūx in silvīs nōn est. (predicate noun)

There is no light in the forests.

6. Rōmānī lēgem et vēritātem Chrīstī nōn laudant. (direct object)

Romans do not praise the law and truth of Christ.

7. Imperātōrēs Rōmānōrum Gallōs vīcērunt. (direct object)

The commanders in chief of the Romans conquered the Gauls.

8. Gallōrum ducēs lēgem et imperium Rōmānōrum nōn laudant. (direct object)

The leaders of the Gauls do not praise the law and the power of the Romans.

9. Chrīstus est Rēx hominum quod Deus est. (predicate noun)

Christ is King of men because He is God.

S1W5

Exercise 34 cont.

10. Dux Rōmānōrum in Galliā est quod bellum est in Galliā. (Explain the use of quod) (predicate noun)

The leader of the Romans is in Gaul because the war is in Gaul.

The leader of the Romans is in Gaul because there is a war in Gaul.

Quod is being used here as a conjunction which joins a subordinate clause to a main clause.

11. Rōmānī imperātōrī et ducibus praemia dedērunt quod Gallōs vīcērunt. (Explain the use of ducibus) (direct object)

The Romans gave rewards to the commander in chief and the leaders because they conquered the Gauls.

Ducibus is the dative of indirect object.

12. Rōmānī ducēs et rēgēs Gallōrum vīcērunt. (direct object)

The Romans conquered the leaders and kings of the Gauls.

S1W5

Exercise 35 (pg 38)

Translate:

1. The commander in chief does not praise the leaders of the Gauls.

Imperātor ducēs Gallōrum nōn laudat.

2. Christ is the Light of Men because He gave men truth.

Chrīstus lūx hominum est quod vērītātem hominibus dedit.

3. The Gauls do not praise the laws of the Romans.

Gallī lēgēs Rōmānōrum nōn laudant.

4. Christ is the King of Kings.

Chrīstus est Rēx Rēgum.

5. The leaders of the Romans are in Gaul. And so the kings of the Gauls are servants of the Romans.

Ducēs Rōmānōrum sunt in Galliā. Itaque rēgēs Gallōrum servī Rōmānōrum sunt.

6. The general sees the dangers of the war.

Imperātor perīcula bellī videt.

Exercise 36 (pg 40)

1) Translate

2) Diagram Sentences 2, 3, and 7

1. Gallī Caesarī, imperātōrī Rōmānōrum, praemia nōn dedērunt.

The Gauls did not give rewards to Caesar, the commander in chief of the Romans.

2. Servus vōcem Caesaris imperātōris audīvit.

The slave heard the voice of Caesar, the commander in chief.

3. Deus, Rēx Caelī et terrae, salūtem hominibus dedit.

God, the King of heaven and earth, gave salvation to men.

4. Caesar, dux Rōmānōrum, vōcēs Gallōrum in silvīs audīvit.

Caesar, the leader of the Romans, heard the voices of the Gauls in the forests.

5. Propter salūtem hominum Chrīstus est homō.

For the sake of (On account of) the salvation of men, Christ is man.

6. Chrīstus, Fīlius Deī, est Fīlius Marīae.

Christ, the Son of God, is the Son of Mary.

7. Gallī, servī Rōmānōrum, Rōmānōs nōn laudant.

The Gauls, slaves of the Romans, do not praise the Romans.

8. Chrīstiānī Chrīstum, Fīlium Marīae, laudant.

Christians praise Christ, the Son of Mary.

S1W5

Exercise 36 cont.

Diagram

2. Servus vōcem Caesaris imperātōris audīvit.

Nom Sing	Verb Trans	Direct Object
Servus	audīvit	vōcem
		Gen Sing (of) Caesar
		appositive (imperatoris)

How to diagram an appositive (pg 40 in purple Henle Latin book)

3. Deus, Rēx Caelī et terrae, salūtem hominibus dedit.

Nom sing	Appositive	Verb trans	direct object	Acc sing
Deus	(Rēx)	dedit	salutem	
	Gen Sing (of) Caelī et terrae			Indirect Object Dative Plural (to) hominibus

How to diagram an appositive (pg 40 in purple Henle Latin book)

How to diagram an indirect object (pg 23 in purple Henle Latin book)

7. Gallī, servī Rōmānōrum, Rōmānōs nōn laudant.

Nom pl	Appositive	Verb trans	direct object	Acc plural
Galli	servī	laudant	Rōmānōs	
	Gen Pl Rōmānōrum	Adverb nōn		

S1W5

Exercise 37 (pg 40)

Add the correct ending to the incomplete noun & translate.

1. Christus, **Rēx** hominum, in Caelō est.

Christ, the King of men, is in Heaven.

2. Salus hominum in Christō, **Filiō** Dei, est.

The salvation of men is in Christ, the Son of God.

3. Caesar, **imperātōr** Romanorum, in Gallia est.

Caesar, the commander in chief of the Romans, is in Gaul.

4. Vox Christi, **Filiī** Dei, est vox Dei.

The voice of Christ, the Son of God, is the voice of God.

5. Romani Caesarem **imperātōrem** laudant.

The Romans praise Caesar, the commander in chief.

S1W5

Exercise 38 (pg 41)

Translate

1. Christ, the Son of God, is man (on account of the salvation of men).

Chrīstus, Filius Deī, est homō propter salūtem hominum.

2. He heard the voice of Christ, the Son of Mary.

Vōcem Chrīstī, Filiī Mariāe, audīvit.

3. Christ, the Son of God, is the King of kings.

Chrīstus, Filius Deī, est Rēx Rēgum.

4. God gave a kingdom to Christ, the friend of men.

Deus Chrīstō, amīcō hominum, rēgnum dedit.

5. Christians praise Christ, the King and Friend of men.

Chrīstiānī Chrīstum, Rēgem et amīcum hominum, laudant.

6. Caesar, the general of the Romans, heard the cries of the Gauls.

Caesar, imperātor Rōmānōrum, vōcēs Gallōrum audīvit.

7. (On account of the safety of the province) Caesar, the commander in chief, is in Gaul.

Propter salūtem prōvinciae Caesar, imperātor, est in Galliā.

S1W5

Exercise 40 (pg 42)

1. Tell what forms these are:

2. Translate

1. imperātorum – genitive plural – of the commanders in chief

2. Rōmānōrum - genitive plural – of the Romans

3. amīcum – accusative singular – the (a) friend

4. perīculum – nominative singular – the (a) danger
accusative singular – the (a) danger

5. rēgum - genitive plural – of the rulers

6. rēgnum – nominative singular – the (a) kingdom
accusative singular – the (a) kingdom

7. vēritātem – accusative singular – the truth

8. Chrīstum – accusative singular – Christ

9. hominum - genitive plural – of the men

10. ducī - dative singular – to, for the leader

11. amīcī - nominative plural – the friends
genitive singular – of the friend

12. hominī - dative singular – to, for the man

13. filiīs – dative plural – to, for the sons
ablative plural – by, with, from the sons

S1W5

Exercise 40 cont.

14. bellis dative plural – to, for the wars
ablative plural – by, with, from the wars

15. lūcis - genitive singular – of the (a) light

16. lēgis - genitive singular – of the (a) law

S1W5

Exercise 41 (pg 43)

Translate

1. Sunt perīcula (in silvīs Galliae).

There are dangers in the forests of Gaul.

2. Nōn est pāx (in Galliā) quod Caesar (cum mīlitibus) (in Galliā) est.

There is no peace in Gaul because Caesar is in Gaul with the soldiers.

3. Sunt viae (in prōvinciā).

There are roads in the province.

4. Populus ducem mīlitum (propter virtūtem) laudat.

The people praise the leader of the soldiers on account of (his) courage.

5. Rōmānī viās (in prōvinciā) mūnīvērunt.

The Romans constructed roads in the province.

6. Est pāx (in Caelō).

There is peace in Heaven.

7. Sunt Chrīstiānī (in Caelō).

There are Christians in Heaven.

8. (In pāce) et (in bellō) Chrīstiānī ōrant.

In peace and in war Christians pray.

9. Sunt mīlitēs (in viā).

There are soldiers on the road.

10. Caesar mīlitibus praemia virtūtis dedit quod Gallōs vīcērunt.

Caesar gave the soldiers the rewards of courage because they conquered the Gauls.

11. Ducēs Gallōrum oppida mūnīvērunt.

The leaders of the Gauls fortified the towns.

S1W5

[Exercise 42 \(pg 43\)](#)

Translate

1. There are roads in Gaul.

Sunt viae in Galliā.

2. There is a war in the province.

Est bellum in prōvinciā.

3. There are soldiers in the forest.

Sunt mīlitēs in silvā.

4. The Romans constructed roads.

Rōmānī viās mūnīvērunt.

5. There is not peace in Gaul because Caesar and the soldiers are in Gaul.

Nōn est pāx in Galliā quod Caesar et mīlitēs in Galliā sunt.

6. On account of the courage of the soldiers there is peace in the province.

Propter virtūtem mīlitum pāx in prōvinciā est.

7. They fortified the towns on account of the people's danger.

Propter perīculum populī oppida mūnīvērunt.

8. Christ is the Way and the Truth.

Chrīstus est Via et Vēritās.

9. They praise the virtue of the nation.

Virtūtem populī laudant.

Semester 1 Week 6
Week 6: 44-47, 51 – 54

Exercise 44 (pg 45)

1. Tell what form these are;

2. Translate:

1. pars hostium – pars (nominative singular); hostium (genitive plural) – part of the enemy
2. propter caedem gentium - caedem (acc. singular); gentium (genitive pl) – on account of the slaughter of the tribes
3. cum hostibus – hostibus (ablative singular) – with the enemies
4. in colle - colle (ablative singular) – on the hill
5. post caedem Gallōrum – caedem (acc. singular); Gallorum (genitive plural) – after the slaughter of the Gauls
6. in oppidīs hostium - oppidis (ablative singular) | hostium (gen plural) – in the towns of the enemies
7. in collibus – collibus (ablative plural) – in, on the hills
8. rēx gentium - rex (nominative singular); gentium (genitive plural) - king of the tribes
9. post collem – collem (accusative singular) – after the hill
10. gentibus – dative plural – to, for the tribes
ablative plural – by, with, from the tribes
11. post caedem hostium caedem (accusative singular); hostium (genitive plural) – after the slaughter of the enemies

S1W6

Exercise 45 (pg 46)

Translate:

1. on account of the welfare of the tribes - **Propter salūtem gentium**
2. part of the leaders and soldiers - **Pars dūcum et mīlitum**
3. with the general of the enemy - **Cum imperātōre hostium**
4. on account of the slaughter of the men - **propter caedem hominum**
5. on the hill - **In colle**
6. with the enemy – **cum hostibus**
7. in the way – **in viā**
8. the leaders of the tribe - **Dūces gentium**

1. Translate

2. Diagram sentences 1, 2, 7 and 9

1. (Ducēs Rōmānōrum) hostēs (in colle) vīcērunt.

The leaders of the Romans conquered the enemy on the hill.

2. (Propter caedem mīlitum) bellum (in Galliā) est.

On account of the slaughter of the soldiers, there is a war in Gaul.

On account of the slaughter of the soldiers, the war is in Gaul.

3. Sunt perīcula (in Galliā) quod Gallī hostēs Rōmānōrum sunt.

There are dangers in Gaul because the Gauls are enemies of the Romans.

4. Chrīstus est (Rēx populōrum) et (salūs hominum) quod Deus est.

Christ is the King of nations and the salvation of men because He is God.

5. (Pars hostium) (in silvīs) est, sed pars est (in colle).

Part of the enemy is in the forests, but part is on the hill.

6. (In Galliā) sunt collēs et silvae et oppida et viae.

In Gaul there are hills and forests, towns, and roads.

7. Rōmānī (rēgēs et gentēs Galliae) vīcērunt.

The Romans conquered the kings and tribes of Gaul.

8. (Propter salūtem populī) et (pācem prōvinciārum) Rōmānī viās mūnīvērunt.

On account of the welfare of the people and the peace of the provinces the Romans constructed roads.

9. Hominēs (virtūtem et vērītātem) laudant.

Men praise courage and truth.

10. (Post caedem hostium) Caesar mīlitēs (propter virtūtem) laudat.

After the slaughter of the enemy, Caesar praises the soldiers on account of (for) their courage.

S1W6

Exercise 47 (pg 46)

Translate:

1. Part of the enemy is in the towns, but part is on the hill.

Pars hostium in oppidīs est, sed pars in colle est.

2. On account of the slaughter of the leaders of the tribe, the Gauls do not praise Caesar.

Propter caedum ducum gentis, Gallī Caesarem nōn laudant.

3. Christ is the King of tribes and nations.

Chrīstus est Rēx gentium et populōrum.

4. There are hills behind the town.

Sunt collēs post oppidum.

5. After a victory there is a slaughter of part of the leaders of the tribe.

Post victōriam est caedēs partis ducum gentis.

6. Part of the enemy is in the hills and forests.

Pars hostium in collibus et in silvīs est.

1) Tell what case these nouns are 2) Translate

3) Give their nominative and genitive singular and their gender 4) Give the genitive plural of all italicized words

1. propter virtūtem mīlitum

1. virtūtem – accusative singular; mīlitum – genitive plural
2. on account of the courage of the soldiers
3. virtūtem- virtūtus, virtūtis; mīlitum – mīles, mīlitum

2. pāx populōrum et gentium

1. pāx – nominative singular; populorum – genitive plural; gentium – genitive plural
2. peace of the people and the tribes
3. pax – pax, pacis; populorum – populus, populī; gentium – gēns, gēntis

3. propter clāmōrem hostium

1. clāmōrem – accusative singular; hostium – genitive plural
2. on account of the shout of the enemy
3. clāmōrem – clāmōr, clāmōris; hostium – hostis, hostis

4. post caedem patrum et mātrum

1. caedem – accusative singular; patrum – genitive plural; mātrum – genitive plural
2. after the slaughter of the fathers and mothers
3. caedem – caedēs, caedis, patrum – pater, patris; mātrum – māter, mātris

5. propter lūcem et vēritātem Chrīstī

1. lūcem – accusative singular; vēritātem – accusative singular; Chrīstī – genitive singular
2. on account of the light and truth of Christ
3. lūcem – lūx, lūcis; vēritātem – vēritātus, vēritātis; Chrīstī – Chrīstus, Chrīstī

6. cum *imperātōre* Rōmānōrum

1. imperātōre – ablative singular; Rōmānōrum – genitive plural
2. with the emperor of the Romans
3. imperātōre – imperātōr, imperātōris; Rōmānōrum Rōmānus, Rōmānī
4. imperātōre – genitive plural – imperātōrum

7. propter salūtem frātrum

1. salūtem – accusative singular; frātrum – genitive plural
2. on account of the salvation of the brothers
3. salūtem – salūs, salūtis; frātrum – frāter, frātris

8. in *colle*

1. colle – ablative singular
2. on the hill
3. colle – collis, collis
4. colle – genitive plural – collium

9. in *montibus*

1. *montibus* – ablative plural
2. in, on the mountains
3. *mons, montis*
4. genitive plural – *montium*

10. post *ducem*

1. *ducem* – accusative singular
2. after the leader
3. *duce- dux, ducis*
4. genitive plural – *ducum*

11. cum *rēge*

1. *rēge* – ablative singular
2. with the king
3. *rēge* – *rēx, regis*
4. genitive plural – *rēgum*

12. *vōcēs* *hominum*

1. *vōcē* – nominative plural; *hominum* – genitive plural
2. voices of men
3. *vōcē* – *vōx, vōcis* *hominum* – *homō, hominis*
4. genitive plural – *vōcum*

13. cum *parte* *mīlitum*

1. *parte* - ablative singular; *mīlitum* – genitive plural
2. with part of the soldiers
3. *parte* – *pars, partis*; *mīlitum* – *mīles, mīlitis*
4. genitive plural – *partium*

14. cum *Caesare*

1. *Caesar* – ablative singular
2. with Caesar
3. *Caesare* – *Caesar, Caesaris*

1. Frātrēs Estis

You are brothers

Chrīstus est Rēx hominum sed est frāter hominum, et Deus est Rēx hominum sed est pater hominum.

Christ is the King of men but He is (also) the brother of men, and God is the King of men but He is (also) the Father of men.

Itaque, hominēs sunt frātrēs. Itaque, bellum est caedēs frātrum. Itaque, Deus et Chrīstus bellum nōn laudant.

And so men are brothers. And so war is the slaughter of brothers. And therefore God and Christ do not praise war.

2. Caedēs Gallōrum

The Slaughter of the Gauls

Rōmānī partem prīncipum Gallōrum occidērunt. Itaque, Deus clāmōrem mātrum et patrum et frātrum in silvīs et montibus Galliae audīvit.

The Romans killed a part of the chiefs of the Gauls. And so God heard the shouting of mothers and of fathers and of brothers in the forests and mountains of Gaul.

3. In Galliā

In Gaul

In Galliā sunt silvae et montēs et collēs. Sunt oppida in collibus, sed pars gentium Gallōrum montēs et silvās incolunt.

There are forests and mountains and hills in Gaul. There are towns in the hills, but part of the tribes of the Gauls inhabit the mountains and forests.

4. *Chrīstus, Dux Hominum*

Christ, the Leader of Men

Chrīstus est dux hominum quod vēritātem et lēgem et lūcem hominibus dedit. Chrīstus est “Via” et “Veritas.”

Christ is the leader of men because He gave truth and law and light to men.

5. "Our Tainted Nature's Solitary Boast" - Wordsworth

Maria est Mater Christi. Sed Christus est Deus quod Filius Dei Patris est.

Mary is the Mother of Christ. But Christ is God because He is the Son of God the Father.

Itaque Maria est Mater Dei. Mariam, Matrem Dei, Christiani laudant.

And so Mary is the Mother of God. Christians praise Mary, the Mother of God.

Maria est mater hominum quod Christus in cruce² Mariam hominibus dedit. Itaque Chrisitani sunt filii et servi Mariae. Maria est Porta Caeli.

Mary is mother of men because Christ on the cross gave Mary to men. And so Christians are sons and servants of Mary. Mary is the gate of heaven.

² **cruce:** *on the cross*

S1W6

Exercise 53 (pg 50)

1. He heard the shouting of the leading men.

Clāmōrem p̄ncipum audīvit.

2. They killed the chiefs of the tribe.

P̄ncipēs gentis occīdērunt.

3. There are dangers in the mountains.

Sunt perīcula in montibus.

4. The general praises the mothers and fathers of the soldiers.

Imperātor māt̄rēs et patrēs mīlitum laudat.

5. The brothers are with Caesar in Gaul.

Frātrēs in Galliā cum Caesare sunt.

6. They fortified the hills on account of the war.

Propter bellum collēs mūnīvērunt.

7. The Romans constructed roads in the mountains.

Rōmāni viās in montibus mūnīvērunt.

S1W6

Exercise 54 (pg 51)

Tell what forms these are;

Translate

1. flūmina – **nominative plural, accusative plural - the rivers**
2. in itinere – **ablative singular – on the journey**
3. propter nōmen - **nōmen accusative singular - on account of the name**
4. in nōmine Patris – **nōmine (ablative singular) Patris (genitive singular) - in the name of the Father**
5. in propter nōmen Chrīstī - **nōmen (accusative singular); Chrīstī (genitive singular) – on account of the name of Christ**
6. nōminum – **genitive plural – of the names**
7. nōmen patris - **nōmen (nominative singular) patris (genitive singular) – the name of the father**
8. nōmine - **ablative singular – by, with, from the name**
9. flūminibus – **Dative plural – to, for the rivers; Ablative plural – by, with, from the rivers**
10. in flūmine – **flumine – ablative singular – in, on the river**
11. in agmine – **agmine – ablative singular - in the column**
12. agmina – **nominative plural, accusative plural – the columns**
13. in nōmine Deī - **nōmine (ablative singular) Deī (genitive singular) – in the name of God**
14. vulnera mīlitis – **vulnera (nominative/accusative plural) mīlitis (gen singular) – the wounds of the soldier**
15. vulneribus - **Dative plural – to, for the wounds; Ablative plural – by, with, from the wounds**

S1W6

Exercise 54 cont.

16. iter hostium – iter (nominative/acc singular); hostium (genitive plural) - the march of the enemy

17. vulnerum – accusative singular – the (a) wound

18. corporibus - Dative plural – to, for the bodies; Ablative plural – by, with, from the bodies

Semester 1 Week 7

Week 7: 55, 56, 59, 60, 63, 64

Exercise 55 (pg 52)

Translate

1. in the river – **in flūmine**
2. on account of the wounds – **propter vulnera**
3. on the journey – **in itinere**
4. on the column – **In agmine**
5. in the name of Mary – **In nōmine Marīae**
6. in the body – **in corpore**
7. with the army – **Cum agmine** or **cum equitātū**
8. on the march – **in itinere**
9. after the journey – **Post iter**
10. the name of the river – **nōmen flūminis**
11. on account of the law – **propter lēgem**
12. with the generals – **cum imperātōribus**
13. the safety of the tribes – **Salūs gentium**
14. on the mountain – **in monte**

Exercise 56 (pg 52)

Translate

1. (Propter vulnera) mīles (in agmine) nōn est.
On account of wounds the soldier is not in the column.
2. Imperātor vulnera mīlitum videt.
The general sees the soldiers' wounds.
3. Sunt corpora (in flūmine).
There are bodies in the river.
4. (In Galliā) sunt flūmina et silvae.
There are rivers and forests in Gaul.
5. Rōmānī (in itinere) sunt.
The Romans are on the march.
6. Sunt hostēs (in silvīs) et (in montibus). Itaque, (in perīculō) sumus.
There are enemies in the forests and in the mountains. Ans so we are in danger.
7. Caesar (agmen hostium) videt.
Caesar sees the enemy's column.
8. Chrīstiānī nōmen Marīae laudant.
Christians praise the name of Mary.
9. Agmen hostium (in flūmine) est.
The enemy's column is on the river.
10. Rōmānī Chrīstiānōs occīdērunt quod Chrīstiānī (nōmen Chrīstī) laudant.
The Romans killed Christians because Christians praise the name of Christ.

Exercise 59 (pg 54)

Translate.

1. "Estis lūx mundī." (Words of Christ to His disciples).
"You are the light of the world"
2. (Propter salūtem hominum) Chrīstus erat (in mundō).
Christ was in the world on account of the salvation of men.
3. Chrīstus (lūcem et lēgem et salūtem et vēritātem) hominibus dedit.
Christ gave light and law and salvation and truth to men.
4. Caesar, Imperātor Rōmānōrum, (cum mīlitibus) (in Galliā) erat.
Caesar, commander in chief of the Romans, was with the soldiers in Gaul.
5. Chrīstus est salūs mundī.
Christ is the salvation of the world.
6. Servī (nōmen rēgis) laudant.
The slaves praise the king's name.
7. (Agmen hostium) (in montibus) erat.
The army of the enemy was in the mountains.
8. (Propter caedem p̄ncipum) nōn erat pāx.
On account of the slaughter of the leading men there was no peace.
9. (Propter vulnera) mīlitēs (in itinere) nōn erant.
On account of wounds the soldiers were not on the march.
10. Deus, pater hominum, virtūtem laudat, sed (bella et caedem) nōn laudat.
God, the Father of men, praises courage but he does not praise wars and slaughter.
11. Dux (vōcēs servōrum) et (clāmōrem mīlitum) audīvit.
The leader heard the cries of the slaves and the shouting of the soldiers.
12. (Post bellum) corpora erant (in collibus) et (in flūminibus), et imperator (clāmōrem mātrum) audīvit.
After the war there were bodies on the hills and in the rivers, and the commander in chief heard the shouting of mothers.
13. Chrīstiānī (frātrēs Chrīstī) et (mīlitēs Chrīstī) sunt.
Christians are Christ's brothers and Christ's soldiers.
14. Rōmānī (partem p̄ncipum Gallōrum) occīdērunt.
The Romans killed a part of the leading men of the Gauls.
15. Gentēs et populī Galliae (imperium Rōmānōrum) nōn laudant.
The tribes and people of Gaul do not praise the power of the Romans.

S1W7

Exercise 60

Translate:

1. In the name of the king – **In nōmine rēgis**
 2. On account of the salvation of men – **Propter salūtem hominum**
 3. On the journey – **In itinere**
 4. In the mountains and the hills – **In montibus et in collibus**
 5. With the leading men of the tribes – **Cum prīncipibus gentium**
 6. They see the light of the world – **Lūcem mundī vident**
 7. After the slaughter of the leaders – **Post caedem ducum**
 8. There were bodies in the road. – **Erant corpora in viā**
 9. On account of the courage of the soldier – **Propter virtūtem mīlitis**
 10. He praises the virtues of Christians. – **Virtūtēs Chrīstiānōrum laudat**
 11. In peace and in war – **In pāce et in bellō**
 12. He heard the voice of the general. – **Vōcem imperātōris audīvit**
 13. They killed part of the enemy. – **Partem hostium occīdērunt.**
 14. They praise the laws of the tribe. – **Lēgēs gentis laudant**
 15. Caesar gave rewards to the soldiers – **Caesar praemia mīlitibus dedit.**
 16. On account of the wounds of the chiefs – **Propter vulnera prīncipum**
 17. The commander in chief heard the shouts of the fathers. - **Imperātor clāmōrem pātrum audīvit.**
 18. The column was in the river. – **Agmen in flūmine erat.**
 19. The mothers see the army. – **Mātrēs agmen vident.**
- (Early versions of my workbook said :The shouts of the fathers - **clāmor pātrum**)

S1W7

Exercise 60 cont.

20. On account of the welfare of the nation – **Propter salūtem gentis**

21. He heard the cries of the brothers. – **Vōcēs frātrum audīvit.**

22. God gave truth to men. – **Deus vērītātem hominibus dedit.**

23. On account of the safety of the column – **Propter salūtem agminis**

24. On the march. - **In itinere**

25. There was a route in the mountains. – **Erat iter in montibus.**

26. Caesar did not give swords to the chief. – **Caesar gladiōs prīncipī non dedit.**

27. The Gauls gave the commander in chief a reward. – **Gallī praemimum imperātōrī dedērunt.**

S1W7

Exercise 63 (pg 57)

Tell what forms these are

Translate:

1. post adventum Chrīstī - **adventum** – acc. singular; Chrīstī - gen. sing. – after the coming of Christ
2. adventus Caesaris – **adventus** – nom. singular; Caesaris – gen. sing. – the arrival of Caesar
3. in portū - **portū** – abl. singular – in the harbor
4. portus prōvinciae - **portus** – nom. sing; prōvinciae – gen. sing – the harbor of the province
5. cum equitātū – **equitātū** – abl. sing – with the cavalry
6. in exercitū - **exercitū** – abl. sing – in the army
7. post equitātum - **equitātum** – acc. sing; after the cavalry
8. exercitūs – **gen. sing** – of the army; **nom. and acc. plural** – the armies
9. in senātū – **abl. sing** – in the senate
10. in prōvinciā – **abl sing** – in the province
11. senātus - **nom sing** – the (a) senate
12. lex senatūs - **lex** – nom. sing; **senatūs** – gen. sing - the law of the senate
13. propter metum – **acc. sing.** – on account of fear
14. amīcī senātūs – **amīcī** – nom. plural; **senātūs** – gen pl; the friends of the senate
or **amīcī** – gen. sing; **senātūs** – gen pl; of the friend of the senate
15. metus Caesaris - **metus** – nom sing; Caesaris - gen. sing. – the fear of Caesar
16. impetum – **acc sing.** – the (a) attack

S1W7

Exercise 63 cont.

17. dux equitātūs – dux – nom. sing. ; equitātūs – gen sing – the leader of the cavalry

18. cum exercitū - abl. sing – with the army

Exercise 64 (pg 57)

Translate:

1. on account of fear of danger – Propter metum periculi

2. in the senate – in senātū

3. with Caesar's army – Cum exercitū Caesaris

4. after the coming of Christ - post adventum Christi

5. with the cavalry of the Gauls - Cum equitātūs Gallōrum

6. the attack of the enemy – Impetus hostium

7. with the spirit of God – Cum spīritū Deī

8. in the harbor – in portū

Semester 1 Week 8

Week 8: 65 – 69, 71-73, 75

Exercise 65 (pg 59)

Translate

1. Nunc sunt portūs in Galliā. (Why is **Galliā** in the ablative?)

Now there are harbors in Gaul. Gallia is in the ablative because it takes the ablative when there is motion.

2. Post adventum Rōmānōrum bellum erat in Galliā.

After the coming of the Romans, there was war in Gaul.

3. Caesar cum equitātū in prōvinciam vēnit. (prōvinciam is in the Accusative here; why?)

Caesar came into the province with the cavalry. Prōvinciam is in the ablative because it takes the accusative when there is motion (moving into the province).

4. Caesar autem cum exercitū nōn erat.

Caesar, however, was not with the army.

5. Propter metum Rōmānōrum Gallī in silvās vēnērunt.

On account of fear of the Romans, the Gauls came into the forests.

6. Nautae portum vident.

The sailors see the harbor.

7. Senātus Caesarem laudat quod Rōmānī hostēs vīcērunt.

The Senate praises Caesar because the Romans conquered the enemy.

8. Impetum in hostēs fēcērunt.

They made an attack against the enemy.

9. Post adventum equitātūs mīlitēs impetum in Gallōs fēcērunt.

After the arrival of the cavalry the soldiers made an attack against the Gauls.

10. Gallī in colle erant. In Gallōs autem Caesaris mīlitēs impetum fēcērunt. . Ducēs et prīncipēs

Gallōrum occīdērunt et Gallōs vīcērunt. Post bellum, propter metum Caesaris, hostēs impetum in

Rōmānōs nōn fēcērunt

The Gauls were on the hill. Caesar's soldiers, however, made an attack against the Gauls. They killed the leaders and chiefs of the Gauls and conquered the Gauls. After the war, on account of fear of Caesar, the enemy did not make an attack against the Romans.

11. Gallī senātum occīdērunt.

The Gauls killed the senate.

S1W8

Exercise 66 (pg 60)

Tell what forms these are;

Translate

1. portibus - dative plural, to, for the harbors;
ablative plural – by, with, from the harbors
2. portūs – genitive singular – of the harbor
nominative plural – the harbors; accusative plural – the harbors
3. corpus - nominative singular – the (a) body
4. equitātū – ablative singular – by, with, from the cavalry
5. spīritū - ablative singular – by, with, from the spirit, breath
6. portum – accusative singular – the (a) harbor
7. portam – accusative singular – the (a) gate
8. portuum – genitive plural – of the harbors
9. portārum – genitive plural – of the gates
10. impetum - accusative singular – the (a) attack
11. rēgum – accusative singular – the (a) king
12. metum - accusative singular – the (a) fear

S1W8

Exercise 67 (pg 60)

Read *Caedēs Chrīstiānōrum*. Answer the following questions in complete English sentences
Caedēs Chrīstiānōrum
The Slaughter of the Christians

Post Chrīstī adventum lūx vēritātis in mundō erat, sed Rōmānī amīcī Chrīstī et vēritātis nōn erant.

After the coming of Christ, the light of truth was in the world but the Romans were not friends of Christ and of truth.

Chrīstiānī autem amīcī Chrīstī erant. Erant multī³ Chrīstiānī in imperiō Rōmānōrum.

The Christians, however, were friends of Christ. There were many Christians in the empire of the Romans.

Erant in portibus et in oppidīs prōvinciārum et in silvīs et in montibus. Erant in exercitū et in equitātū et in senātū. Erant servī et mīlitēs; erant mātērēs et patrēs, Gallī et Rōmānī.

They were in the harbors and in the towns of the provinces and in the forests and in the mountains.

They were in the army and in the cavalry and in the Senate. They were slaves and soldiers; they were mothers and fathers, Gauls and Romans.

Propter metum autem Chrīstī, Rēgis, et propter nōmen Deī Chrīstiānōrum Rōmānī Chrīstiānōs occīdērunt.

On account of feat of Christ the King, however, and on account of the name of the Christians' God, the Romans killed the Christians.

³ **multi:** many

S1W8

Exercise 67 cont.

Post caedem Chrīstiānōrum, Rōmānī nōn erant amīcī et servī Deī. Chrīstiānī autem, quod Rōmānī Chrīstiānōs propter lēgem Chrīstī occīdērunt, nunc in Caelō sunt cum Mariā et Chrīstō et glōriam Deī Patris vident.

After the slaughter of the Christians the Romans were not friends and servants of God. The Christians, however, because the Romans killed the Christians on account of the law of Christ, are now in Heaven with Mary and Christ and see the glory of God the Father

1. What did Christ give men? **The light of truth**
 2. Did the Romans receive Christ's truth at once? **No**
 3. Were there many Christians in the Roman Empire? **Yes**
 4. Where were they to be found? **In the harbors, towns, forestes, and mountains, in the army, cavalry and Senate.**
 5. What sort of persons were they? **They were slaves and soldiers, mothers and fathers, Gauls and Romans**
 6. What did the Romans do to the Christians? **They killed them.**
-

Exercise 68 (pg 61)

Translate:

1. The Gauls were not friends of Caesar and of the Senate.

Gallī nōn erant amīcī Caesaris et senātūs.

2. Therefore Caesar came into Gaul with the cavalry and the soldiers.

Itaque Caesar in Galliam cum equitātū et mīlitibus vēnit.

3. The Gauls, however, on account of fear of Caesar, came into the forests and mountains.

Gallī autem, propter metum Caesaris, in silvās et in montēs vēnērunt.

4. Caesar's army was in the forests of the enemy, and there were dangers.

Exercitus Caesaris in silvīs hostium erat, et perīcula erant.

5. The Romans, however, made an attack upon the enemy.

Rōmānī autem in hostēs impetum fēcērunt.

6. They killed the leaders and the leading men of the Gauls.

Ducēs et prīncipēs Gallōrum occidērunt.

7. They conquered the cavalry and the army of the Gauls, and fortified the harbors and the towns and the hills of Gaul.

Equitātum et exercitum Gallōrum vīcērunt, et portūs et oppida et collēs Galliae mūnīvērunt.

8. And so the Senate now praises Caesar on account of the fame of the war and the courage of the soldiers.

Itaque Senātus propter glōriam bellī et virtūtem mīlitum Caesarem nunc laudat.

9. On account of fear of the soldiers the Gauls are now friends and servants of the Senate.

Propter metum mīlitum Gallī nunc amīcī et servī senātūs sunt.

Exercise 69 (pg 61)

GOD IS EVERYWHERE

1. "Deus spīrtus est." "God is a spirit."
2. In Caelō et in terrā est. – He is in Heaven and earth.
3. Mundum videt. He sees the world.
4. Hominēs videt. He sees men.
5. Militēs et nautās et servōs videt. He sees the soldiers and the sailors and the servants.
6. Mātrēs et patrēs et frātrēs et filiōs videt. He sees the mothers and the fathers, the brothers, and the sons.
7. Homines propter virūtem laudat sed propter caedem nōn laudat. He praises men on account of virtue (courage), but He does not praise (them) on account of slaughter.

S1W8

Exercise 71 (pg 62)

Tell what forms these are;

Translate:

1. in aciē - **ablative singular – in the battle line**
2. propter fidem – **accusative singular – on account of faith**
3. rēbus – **dative plural – to, for the things, affairs**
ablative plural – by, with, from the things, affairs
4. propter spem - **accusative singular – on account of hope**
5. propter rem - **accusative singular – on account of the thing**
6. rē – **ablative singular – by, with, from the thing**
7. rērum – **genitive plural – of the things, affairs**
8. post aciem - **accusative singular – after the battle line**
9. aciēbus - **dative plural – to, for the battle lines**
ablative plural – by, with, from the battle lines

Exercise 72 (pg 63)

Translate:

1. Mīlitēs (in aciē) erant.
The soliders were in the battle line.

2. Rōmānī Chrīstiānōs (propter fidem) occīdērunt.
The Romans killed the Christians on account of the (their) faith.

3. Mīlitēs spem (victōriae in virtūte) posuērunt.
The soldiers place hope of victory in courage.

4. Rōmānī (in aciem hostium) impetum fēcērunt.
The Romans made an attack against the enemy's battle line.

5. Gallī (aciem Rōmānōrum) (in colle) vident.
The Gauls see the battle line of the Romans on the hill.

6. (In Chrīstō) est (spēs mundī).
In Christ is the hope of the world.

7. Deus Chrīstiānōs (propter fidem et virtūtem) laudat.
God praises Christians on account of faith and virtue.

8. Mīlitēs rem vident.
The soldiers see the affair.

Exercise 73 (pg 63)

Translate:

1. Caesar was in the battle line.

Caesar in aciē erat.

2. They praise the reliability of the soldier.

Fidem mīlitis laudant.

3. The Senate does not praise the affair.

Senātus rem nōn laudat.

4. The Gauls made an attack on the battle line of the Romans.

Gallī in aciem Rōmānōrum impetum fēcērunt.

5. They placed hope in God.

Spem in Deō posuērunt.

S1W8

Exercsie 75 (pg 65)

Translate:

1. Christians give thanks to God on account of the abundance of the grace of Christ.

Chrīsiānī propter cōpiam grātiaē Chrīstī Deō grātiās agunt.

2. On account of fear of Caesar the tribes did not make an attack on the camp.

Propter metum Caesaris gentēs in castra impetum nōn fēcērunt.

3. There was a supply of swords in the camp.

Erat cōpia gladiōrum in castrīs.

4. The commander in chief was in favor with the king on account of the victory.

Imperātor propter victōriam in grātiā cum rēge erat.

5. They made an attack on the camp.

In castra impetum fēcērunt.

6. The forces of the enemy were not in the province.

Cōpiae hostium in prōvinciā nōn erant.

7. They put hope in the grace of Christ.

Spem in grātiā Chrīstī posuērunt.

8a. There was war in Gaul on account of the slaughter of the leading men.

Propter caedum prīncipum bellum erat in Galliā.

8b. Caesar came into Gaul with troops and cavalry and a baggage train.

Caesar in Galliam cum cōpiīs et equitātū et impedīmentīs vēnit.

8c. The forces of the enemy were on a hill.

Cōpiae hostium in colle erant.

8d. The Romans, however, pitched camp behind the hill.

Rōmānī autem post collem castra posuērunt.

Exercise 75 cont.

8e. The Gauls on account of fear of Caesar did not make an attack upon the camp.

Gallī propter metum Caesaris in castra impetum nōn fēcērunt.

8f. The Romans, however, made an attack on the Gauls.

Rōmānī autem in Gallōs impetum fēcērunt.

8g. The Gauls placed hope in the calvary, but the Romans killed the cavalry of the Gauls and captured (cēpērunt) the hill.

Gallī in equitātū spem posuērunt, sed Rōmānī equitātum Gallōrum occīdērunt et collem cēpērunt.

8h They captured the leaders and the camp and the baggage of the Gauls.

Ducēs et castra et impedīmenta Gallōrum cēpērunt.

8i. After the war there was peace in Gaul and the Romans came into the province.

Post bellum erat pāx in Gallia et Rōmānī in prōvinciam venērunt.

Semester 1 Week 9

Week 9: 76 – 78, 80, 83 – 85

Exercise 76 (pg 66)

Translate the Latin after reading the following paragraph:

A Roman army never spent a single night outside a fortified camp. Towards the end of the day's march, a detachment was sent ahead to mark out the site for the night's encampment. The plots assigned to the various divisions of the forces were indicated by colored flags. A rampart was always erected and a ditch dug. The camp was generally square and had four gates. The Roman legionnaire was as much a builder and a laborer as a fighting man. It was no doubt partly to continuous training that he owed his remarkable steadiness and endurance in the field. The camp depicted on page 67 of your text is rather more elaborate and permanent, yet the nightly encampments were constructed in the same general way.

Castra Rōmānōrum The Camp of the Romans

Vidētis exercitum Rōmānōrum in castrīs.

You see the army of the Romans in camp.

Vidētis mīlitēs et ducēs et imperātōrem.

You see soldiers and leaders and the commander in chief.

Vidētis gladiōs mīlitum.

You see the soldiers' swords.

Impedīmenta nōn vidētis, sed Impedīmenta sunt in castrīs.

You do not see the baggage, but the baggage is in the camp.

In castrīs est cōpia omnium rērum.

There is an abundance of all things in the camp.

Mīlitēs castra in colle posuērunt sed nōn in silvīs.

The soldiers pitched camp on a hill but not in the forest.

In castra agmen cum impedīmentīs vēnit.

The battle line came into the camp with the baggage train.

Exercise 76 cont.

Hostēs autem impetum in castra fēcērunt, sed cōpiae Rōmānōrum hostēs vīcērunt.

The enemy, however, made an attack against the camp, but the troops of the Romans conquered the enemy.

Nunc imperātor mīlitēs et ducēs propter virtūtem laudat, et ducēs propter victōriam grātiās mīlitibus agunt.

Now the commander in chief praises the soldiers and the leaders on account of (their) courage and the leaders give thanks to the soldiers on account of the victory.

Propter victōriam imperātor in grātiām cum senātū vēnit.

On account of the victory the commander in chief came into favor with the Senate.

Exercise 77 (pg 66)

Translate:

"VAE VICTIS!" ("Woe to the Conquered!")

1. Gallī erant hostēs Rōmānōrum.

The Gauls were enemies of the Romans.

2. Itaque Rōmānī (cum cōpiīs) (in Galliam) vērunt et castra posuerunt.

Therefore the Romans came into Gaul with troops and pitched camp.

3. (In castrīs) erant mīlitēs et equitātūs et servī et mīlitum impedīmenta.

In the camp there were soldiers and cavalry and slaves and the soldier's baggage.

4. Cōpia gladiōrum (in castrīs) erat.

There was an abundance of swords in the camp.

5. Erant aciēs (in collibus et montibus et silvīs).

There were battle lines on the hills, in the mountains, and in the forest.

6. Gallī (in Rōmānōs) impetum fēcērunt; Rōmānī, autem, (in Gallōs) impetum fēcērunt.

The Gauls made an attack against the Romans; the Romans, however, made an attack against the Gauls.

7. Rōmānī spem victōriae (in virtūte) posuerunt; Gallī spem salūtis (in virtūte) posuerunt.

The Romans placed hope of victory in courage; the Gauls placed hope of safety in courage.

8. Rōmānī, autem, Gallōs vicerunt; partem prīncipum et ducum Gallōrum occiderunt; portūs et oppida Gallōrum cēperunt (they captured).

The Romans, however, conquered the Gauls. They killed part (some) of the leading men (chiefs) and the leaders of the Gauls; they captured the harbors and towns of the Gauls.

9. Itaque, Gallī cōpiam gladiōrum et servōrum Rōmānīs dedērunt.

And so, the Gauls gave an abundance of swords and slaves to the Romans.

S1W9

Exercise 77 cont.

10. (Post bellum) erat pāx (in Galliā), sed erant castra Rōmānōrum (in Galliā) et Galli servī Rōmānōrum erant.

After the war there was peace in Gaul, but there were camps of the Romans in Gaul and the Gauls were slaves of the Romans.

11. Imperātor Rōmānōrum erat Caesar.

The commander in chief of the Romans was Caesar.

12. Senātus (propter victōriam et mīlitum virtūtem) Caesarem et exercitum laudat, et Rōmānī Caesarī grātiās agunt.

The Senate praises Caesar and the army on account of the victory and the courage of the soldiers, and the Romans give thanks to Caesar.

Exercise 78 (pg 67)

Translate:

BROTHERS IN CHRIST

Propter Deī grātiam Chrīstiānī sumus. Itaque frātrēs sumus propter lēgem Chrīstī: “Estis frātrēs.”

On account of the grace of God we are Christians. And therefore we are brothers on account of the law of Christ: “You are brothers.”

S1W9

Exercise 80 (pg 69)

Who is Christ?

Chrīstus, Filius Deī, est filius Mariāe. Itaque homō et Deus est. Chrīstus Rēx hominum est quod Deus est. In Chrīstō est salūs hominum, quod, propter salūtem hominum, in mundum vēnit. Est “Lūx Mundī” quod hominibus vēritātem dedit. Itaque Chrīstiānī grātiās Deō et Chrīstō agunt, et Chrīstum, Rēgem et Imperātōrem, laudant.

Christ, the Son of God, is the son of Mary. Therefore, He is man and God. Christ is King of men because He is God. In Christ is man's salvation because, on account of the salvation of men, He came into the world. He is the “Light of the World” because He gave men truth. And so Christians give thanks to God and to Christ, and praise Christ, King and Commander.

Exercise 83 (pg 71)

1. Translate

2. Explain the use of the italicized words.

1. Deus, Pater hominum, (in Caelō) est.

God, the father of men, is in Heaven.

2. Deus lēgem *hominibus* dedit.

God gave a law to men.

hominibus – dative, indirect object

3. (Propter salutem hominum) Chrīstus homō in terrā erat.

On account of (For the sake of) men's salvation, Christ was man on earth.

4. Chrīstus est *lux* mundi.

Christ is the light of the world.

lux – predicate noun

5. Chrīstus, *Filius* Deī, est Rēx gentium et populōrum.

Christ, the Son of God, is King of tribes and peoples.

Filius – appositive

6. (Post *adventum* Chrīstī) vērītās erat (in mundō).

After the coming of Christ, there was truth in the world.

adventum - accusative with the preposition *post*

7. Spīritus Deī in Chrīstō erat.

The spirit of God was in Christ.

8. Rēgnum Chrīstī est rēgnum Caelī.

The kingdom of Christ is the kingdom of Heaven.

9. Chrīstiānī (in nōmine Chrīstī) ōrant.

Christians pray in the name of Christ.

Exercise 83 cont.

10. Mariā (in *rēgnō* Caelōrum) (cum Chrīstō) glōriam Deī nunc videt.

Mary, with Christ in the kingdom of Heaven, now sees the glory of God.
rēgnō- ablative after in, no motion expressed

11. Mariā, Māter Deī, est Porta Caelī.

Mary, the Mother of God, is the gate of Heaven.

12. Caelum est praemium virtūtis.

Heaven is the reward of virtue.

13. Deus *fidem* Chrīstiānōrum laudat.

God praises the faith of Christians.,
fidem – accusative, direct object

14. Frātrēs estis.

You are brothers.

15. Amīcus est amīcī servus.

A friend is the servant of a (his) friend.

16. Mīlitēs pācem laudant.

Soldiers praise peace.

17. Rōma nōn est in Galliā, sed prōvinciā Rōmānōrum est in Galliā.

Rome is not in Gaul, but there is a province of the Romans in Gaul.

18. Gallī Galliam incolunt.

The Gauls inhabit Gaul.

S1W9

Exercise 83 cont.

19. Nautae portūs vident.

The sailors see the harbors.

20. Rōmānī viās in prōvinciīs mūnīvērunt.

The Romans constructed roads in the provinces.

21. Chrīstiānī caedem prīncipum hostium nōn laudant.

Christians do not praise the slaughter of the enemy's leading men.

22. Caesar imperium Galliae Gallīs nōn dedit.

Caesar did not give the command of Gaul to the Gauls.

23. Imperātor clāmōrem et vōcēs hostium audīvit.

The commander in chief heard the shouting and cries of the enemy.

24. (Propter vulnera) mīlitēs iter nōn fēcērunt.

On account of wounds the soldiers did not make the march.

25. (Propter metum) dux rēgem laudat.

On account of (Through) fear, the leader praises the king.

26. (Propter bellum) erant mīlitēs et cōpia gladiōrum (in oppidō).

On account of war there were soldiers and a supply of swords in the town.
(Erant agrees with mīlitēs et cōpia; see No. 471)

27. Hostēs (in montibus et collibus) erant.

The enemy was in the mountains and on the hills.

28. Corpora mīlitum (in silvīs) erant.

The bodies of the soldiers were in the forest.

29. Partem equitātūs (in flūmine) occīdērunt.

They killed a part of the cavalry in the river.

S1W9

Exercise 83 cont.

30. Senātus et prīncipēs *exercituī* (propter victōriam) grātiās agunt.

The Senate and the leading men give thanks to the army on account of the victory.
exercituī – *dative, indirect object*

31. Rōmānī spem in virtūte posuērunt.

The Romans placed hope in courage.

•
32. Caesar (cum cōpiīs et impedīmentīs) (in castra) vēnit.

Caesar came into the camp with troops and baggage.

33. (Propter grātiām Caesaris) prīncipēs Gallōrum servōs Rōmānīs dedērunt.

On account of the influence of Caesar, the leading men of the Gauls gave slaves to the Romans.

34. Hostēs erant (post aciem Rōmānōrum). Equitātūs, autem, (in aciem) vēnit.

The enemy was behind the Romans' battle line.

35. (In silvās Galliae) Caesar vēnit. Prīncipēs Gallōrum, autem, rem vidērunt*. Itaque, impetum (in agmen Caesaris) fēcērunt.

Caesar came into the forests of Gaul. The leading men of the Gauls, however, saw the affair.

They therefore made an attack against Caesar's battle line.

36. Mīlītēs (in acie) órant quod (in periculó) sunt.

Soldiers in battle line pray because they are in danger.

* viderunt: saw

Semester 1 Week 10

Week 10:

84-85, Practice declining 1st and 2nd Dec. adjectives

Exercise 84 (pg 74)

Translate

1. in altō flūmine – in the deep river
2. cum magnō exercitū – with a great army
3. post magnum bellum – after the great war
4. cum sānctā Mariā – with holy Mary
5. in longā viā – On a long road
6. cum hominibus bonīs – with good men
7. cum magnīs cōpiīs – with large forces
8. cum multis mīlitibus – with many soldiers
9. in magnō perīculō – in great danger
10. in altīs montibus – in high mountains
11. cum homine bonō – with a good man
12. post longum iter – after a long march
13. propter multa vulnera – on account of many wounds
14. cum servō malō – with a bad servant

Exercise 85 (pg 74)

Translate

1. with many soldiers – **cum multīs mīlitibus**
2. in the high mountains – **in altīs montibus**
3. on account of the holy law of God – **propter lēgem sānctam Deī**
4. with a good man – **cum homine bonō**
5. large bodies – **magna corpora**
6. with the first Christians – **cum prīmīs Chrīstiānīs**
7. bad laws - **lēgēs malae**
8. the deep rivers (as direct object) – **alta flūmina**
9. the long way – **longa via**
10. on account of a great fear of the Romans – **propter magnum metum Rōmāmōrum**
11. great shouting – **magnus clāmor**
12. Saint Mary – **Sāncta Marīa**

Practice declining adjectives on p 73 with all three genders using Grammar Rule No. 72

Grammar No. 72: Adjectives in -us of the First and Second Declensions

		<i>Masculine</i> <i>like servus</i>	<i>Feminine</i> <i>like porta</i>	<i>Neuter</i> <i>like bellum</i>
Singular	Nominative	magn-us	magn-a	magn-um
Singular	Genitive	magn-ī	magn-ae	magn-ī
Singular	Dative	magn-ō	magn-ae	magn-ō
Singular	Accusative	magn-um	magn-am	magn-um
Singular	Ablative	magn-ō	magn-ā	magn-ō
Plural	Nominative	magn-ī	magn-ae	magn-a
Plural	Genitive	magn-ōrum	magn-ārum	magn-ōrum
Plural	Dative	magn-īs	magn-īs	magn-īs
Plural	Accusative	magn-ōs	magn-ās	magn-ā
Plural	Ablative	magn-īs	magn-īs	magn-īs

magnus, a, um – *great, large*

		<i>Masculine</i> <i>like servus</i>	<i>Feminine</i> <i>like porta</i>	<i>Neuter</i> <i>like bellum</i>
Singular	Nominative	magn-us	magn-a	magn-um
Singular	Genitive	magn-ī	magn-ae	magn-ī
Singular	Dative	magn-ō	magn-ae	magn-ō
Singular	Accusative	magn-um	magn-am	magn-um
Singular	Ablative	magn-ō	magn-ā	magn-ō
Plural	Nominative	magn-ī	magn-ae	magn-a
Plural	Genitive	magn-ōrum	magn-ārum	magn-ōrum
Plural	Dative	magn-īs	magn-īs	magn-īs
Plural	Accusative	magn-ōs	magn-ās	magn-ā
Plural	Ablative	magn-īs	magn-īs	magn-īs

S1W10

altus, a, um – *high, deep*

		<i>Masculine like servus</i>	<i>Feminine like porta</i>	<i>Neuter like bellum</i>
Singular	Nominative	alt-us	alt-a	alt- um
Singular	Genitive	alt- ī	alt-ae	alt- ī
Singular	Dative	alt- ō	alt-ae	alt- ō
Singular	Accusative	alt- um	alt-am	alt- um
Singular	Ablative	alt- ō	alt-ā	alt- ō
Plural	Nominative	alt- ī	alt-ae	alt- a
Plural	Genitive	alt- ōrum	alt- ārum	alt- ōrum
Plural	Dative	alt- īs	alt- īs	alt- īs
Plural	Accusative	alt- ōs	alt- ās	alt- ā
Plural	Ablative	alt- īs	alt- īs	alt- īs

bonus, a, um – *good*

		<i>Masculine like servus</i>	<i>Feminine like porta</i>	<i>Neuter like bellum</i>
Singular	Nominative	bon- us	bon-a	bon- um
Singular	Genitive	bon- ī	bon-ae	bon- ī
Singular	Dative	bon- ō	bon-ae	bon- ō
Singular	Accusative	bon- um	bon-am	bon- um
Singular	Ablative	bon- ō	bon -ā	bon- ō
Plural	Nominative	bon- ī	bon-ae	bon- a
Plural	Genitive	bon- ōrum	bon- ārum	bon- ōrum
Plural	Dative	bon- īs	bon- īs	bon- īs
Plural	Accusative	bon- ōs	bon- ās	bon- ā
Plural	Ablative	bon- īs	bon- īs	bon- īs

S1W10

longus, a, um – *long*

		<i>Masculine like servus</i>	<i>Feminine like porta</i>	<i>Neuter like bellum</i>
Singular	Nominative	long-us	long- a	long- um
Singular	Genitive	long- ī	long-ae	long- ī
Singular	Dative	long- ō	long- ae	long- ō
Singular	Accusative	long- um	long- am	long- um
Singular	Ablative	long- ō	long- ā	long- ō
Plural	Nominative	long- ī	long- ae	long- a
Plural	Genitive	long- ōrum	long- ārum	long- ōrum
Plural	Dative	long- īs	long- īs	long- īs
Plural	Accusative	long- ōs	long- ās	long- ā
Plural	Ablative	long- īs	long- īs	long- īs

malus, a, um – *bad*

		<i>Masculine like servus</i>	<i>Feminine like porta</i>	<i>Neuter like bellum</i>
Singular	Nominative	mal- us	mal- a	mal- um
Singular	Genitive	mal- ī	mal- ae	mal- ī
Singular	Dative	mal- ō	mal- ae	mal- ō
Singular	Accusative	mal- um	mal- am	mal- um
Singular	Ablative	mal- ō	mal- ā	mal- ō
Plural	Nominative	mal- ī	mal- ae	mal- a
Plural	Genitive	mal- ōrum	mal- ārum	mal- ōrum
Plural	Dative	mal- īs	mal- īs	mal- īs
Plural	Accusative	mal- ōs	mal- ās	mal- ā
Plural	Ablative	mal- īs	mal- īs	mal- īs

multus, a, um – *much (pl. many)*

		<i>Masculine like servus</i>	<i>Feminine like porta</i>	<i>Neuter like bellum</i>
Singular	Nominative	mult- us	mult- a	mult- um
Singular	Genitive	mult- ī	mult- ae	mult- ī
Singular	Dative	mult- ō	mult- ae	mult- ō
Singular	Accusative	mult- um	mult- am	mult- um
Singular	Ablative	mult- ō	mult- ā	mult- ō
Plural	Nominative	mult- ī	mult- ae	mult- a
Plural	Genitive	mult- ōrum	mult- ārum	mult- ōrum
Plural	Dative	mult- īs	mult- īs	mult- īs
Plural	Accusative	mult- ōs	mult- ās	mult- ā
Plural	Ablative	mult- īs	mult- īs	mult- īs

sāntus, a, um – *holy, saint*

		<i>Masculine like servus</i>	<i>Feminine like porta</i>	<i>Neuter like bellum</i>
Singular	Nominative	sānt- us	sānt- a	sānt- um
Singular	Genitive	sānt- ī	sānt- ae	sānt- ī
Singular	Dative	sānt- ō	sānt- ae	sānt- ō
Singular	Accusative	sānt- um	sānt- am	sānt- um
Singular	Ablative	sānt- ō	sānt- ā	sānt- ō
Plural	Nominative	sānt- ī	sānt- ae	sānt- a
Plural	Genitive	sānt- ōrum	sānt- ārum	sānt- ōrum
Plural	Dative	sānt- īs	sānt- īs	sānt- īs
Plural	Accusative	sānt- ōs	sānt- ās	sānt- ā
Plural	Ablative	sānt- īs	sānt- īs	sānt- īs

S1W10

prīmus, a, um – *first*

		<i>Masculine like servus</i>	<i>Feminine like porta</i>	<i>Neuter like bellum</i>
Singular	Nominative	prīm- us	prīm- a	prīm- um
Singular	Genitive	prīm- ī	prīm- ae	prīm- ī
Singular	Dative	prīm- ō	prīm- ae	prīm- ō
Singular	Accusative	prīm- um	prīm- am	prīm- um
Singular	Ablative	prīm- ō	prīm- ā	prīm- ō
Plural	Nominative	prīm- ī	prīm- ae	prīm- a
Plural	Genitive	prīm- ōrum	prīm- ārum	prīm- ōrum
Plural	Dative	prīm- īs	prīm- īs	prīm- īs
Plural	Accusative	prīm- ōs	prīm- ās	prīm- ā
Plural	Ablative	prīm- īs	prīm- īs	prīm- īs

Semester 1 Week 11

Week 11: 86 – 94

Exercise 86 (pg 75)

Translate

1. Multī Chrīstiānī in prīmā aciē erant. (Why is **aciē** ablative?)

Many Christians were in the first battle line.

aciē is in the ablative because in takes the ablative when no motion is expressed.

2. Sāncta Marīa ōrat.

Holy Mary prays.

3. Longum agmen in altōs montēs vēnit. (Why is **montēs** accusative?)

A long column came into the high mountains.

montēs is in the accusative because in takes the accusative when motion is expressed.

4. Nauta malus nōn ōrat.

The bad sailor does not pray.

5. Dux bonus magnam virtūtem mīlitum laudat. (Explain the position of **bonus** and **magnam**)

A good leader praises the great courage of the soldiers.

Bonus comes after the noun it modifies because it is an adjective of quality and magnam comes before the noun it modifies because it is an adjective of quantity.

6. In longō agmine multī mīlitēs et impedīmenta sunt.

In a long column there are many soldiers and much baggage.

Exercise 87 (pg 75)

Translate:

1. Good leaders praise peace.

Ducēs bonī pācem laudant.

2. The bad kings killed many Christians.

Rēgēs malī multōs Chrīstiānōs occīdērunt.

3. The long column was in the forests, but the first battle line was on the high mountains.

Longum agmen in silvīs erat, sed p̄īma aciēs in altīs montibus erat.

4. On account of the great fame of Rome, many men praise the laws of the Romans.

Propter magnam glōriam Rōmae multī hominēs lēgēs Rōmānōrum laudant.

5. There are large mountains and deep rivers in America (America, Americae).

Sunt magnī montēs et alta flūmina in Americā.

6. We Christians are servants of Holy Mary.

Chrīstiānī servī s̄anctae Marīae sumus.

S1W11

Exercise 88 (pg 76)

Complete these sentences:

1. The way is narrow. Via est **angusta**.
2. God is good. Deus est **bonus**.
3. The soldiers are safe. Mīlitēs sunt **tūtī**.
4. The camp was Roman. Castra erant **Rōmāna**.
5. The soldiers were Christian. Mīlitēs erant **Chrīstiānī**.
6. The laws were bad. Lēgēs erant **malae**.
7. A part of the enemy was remaining. Pars hostium erat **reliqua**.
8. You are holy. Estis **sānctī**.
9. The river was deep. Flūmen erat **altum**.
10. The Gauls were first. Gallī erant **prīmī**.
11. He was holy. Erat **sānctus**.
12. The victories of the enemy were not many. Victōriae hostium nōn erant **multae**.
13. We are safe. Sumus **tūtī**.
14. The Gauls' swords were large. Gladiī Gallōrum erant **magnī**.
15. The leader was bad. Dux erat **malus**.
16. .The road was long. Via erat **longa**.

S1W11

Exercise 88 cont.

17. God is holy. Deus est **sānctus**.

18. The sailors were safe. Nautae erant **tūtī**.

Exercise 89 (pg 78)

Translate

1. Legiōnēs Rōmānae (prō castrīs) erant.

The Roman legions were in front of (before) the camp.

2. Sānctus Mariā (prō hominibus malīs et bonīs) ōrat.

Holy Mary prays for bad men and for good men.

3. Multī Gallī (prō portīs castrōrum) erant.

Many Gauls were before the gates of the camp.

4. Prīncipēs (prō mūrō altō) erant.

The leading men were in front of a high wall.

5. Mīlitēs Rōmānī (prō mūrō) oppidī magnī castra posuērunt.

The Roman soldiers pitched camp in front of (before) the wall of the large town.

6. Chrīstiānī (prō amicīs) ōrant.

Christians pray for (their) friends.

7. (Prō rēge bonō) mīlitēs impetum (in hostēs) fēcērunt.

On behalf of the good king, the soldiers made an attack against the enemy.

8. Erat magna inopia frūmentī (in Galliā).

There was a great scarcity of grain in Gaul.

9. Reliquī mīlitēs Chrīstiānī (in prīmā aciē) (prō silvīs) erant.

The rest of the Christian soldiers were in the first battle line before the forest.

10. Servi dominum bonum laudant.

Slaves praise a good master.

S1W11

Exercise 90 (pg 79)

Translate

1. Erat magna inopia frūmentī (in castrīs Rōmānīs) quod Gallī Rōmānīs cōpiam frūmentī nōn dedērunt et frūmenta in Galliā nōn erant.

There was a great scarcity of grain in the Roman camp because the Gauls did not give a supply of grain to the Romans and there were no crops in Gaul.

2. Gallī nōn erant amīcī Rōmānōrum.

The Gauls were not friends of the Romans.

3. Itaque, Caesar (cum cōpiīs et impedīmentīs) (in Galliam) vēnit.

Caesar, therefore, came into Gaul with troops and baggage.

4. Agmen Caesaris longum erat.

Caesar's column was long.

5. Via (in angustīs et altīs montibus) erat.

The road was in (ran through) narrow and high mountains.

6. Itaque, Gallī impetum (in longum agmen) fēcērunt, sed Gallōs Legiōnēs Rōmānae vīcērunt.

The Gauls therefore made an attack against the long column, but the Roman legions conquered the Gauls.

7. Itaque, (in oppidum tūtum) vēnērunt reliquī Gallī.

And so the remaining Gauls came into a safe city.

8. Rōmānī, autem, castra (prō mūrō altō) posuērunt.

The Romans, however, pitched camp before the high wall.

9. Prīmā aciēs Caesaris (prō castrīs) erat.

Caesar's first battle line was in front of the camp.

10. Gallī autem (propter magnum metum Caesaris) impetum (in castra Rōmāna) nōn fēcērunt.

The Gauls, however, on account of (their) great fear of Caesar, did not make an attack against the Roman camp.

11. Itaque, Rōmānī impetum (in Gallōs) fēcērunt et Gallōs vīcērunt.

And so the Romans made an attack against the Gauls and conquered the Gauls.

S1W11

Exercise 90 cont.

12. Multōs Gallōs et magnam partem prīncipum Galliae occīdērunt.

They killed many Gauls and a great part of Gaul's leading men.

13. (Post victōriam Caesaris) erat pāx (in Galliā).

After Caesar's victory there was peace in Gaul.

14. Itaque, Gallī magnam frūmentī cōpiam Rōmānīs dedērunt, et nōn erat inopia frūmentī (in castrīs Rōmānīs).

And so the Gauls gave the Romans a large supply of grain, and there was no scarcity of grain in the Roman camp.

Exercise 91 (pg 79)

Translate

1. In front of the large camp is a deep river.

Prō magnīs castrīs altum flūmen est.

2. The walls of the town are high.

Mūrī oppidī sunt altī.

3. Caesar was a great general.

Caesar erat magnus imperātor.

4. There was a great scarcity of grain.

Erat magna inopia frūmentī.

5. There were many legions with Caesar in Gaul.

Erant multae legiōnēs cum Caesar in Galliā.

6. Holy Mary prays for men.

Sāncta Marīa prō hominibus ōrat.

7. Christ the Lord prays on behalf of the world.

Chrīstus Dominus prō mundō ōrat.

8. Roman slaves do not praise the masters.

Servī Rōmānī dominōs nōn laudant.

9. There are great crops in Gaul.

Sunt magna frūmenta in Galliā.

Exercise 92 (pg 80)

1. Translate;

2. Explain the position and agreement of the italicized word.

1. Agmen *longum* erat.

The column was long. *Longum* – predicate adjective, nominative singular, neuter, with *agmen*

2. *Reliqui* Gallī tūtī nōn erant.

The remaining Gauls were not safe.

Reliqui – nominative plural, masculine, with *Gallī*, adjective of quantity precedes the noun.

3. Mīlitēs *Christiānī* prō imperātōre *bonō* impetum in hostēs fēcērunt.

On behalf of the good commander in chief, the Christian soldiers made an attack against the enemy.

Christiānī - nominative plural, masculine with *mīlitēs* adjective of quality follows the noun

bonō - ablative singular masculine with *imperātōre*; adjective of quality follows the noun

4. Via *angusta* erat.

The road was narrow.

Forms of *sum* may stand anywhere.

5. *Longum* agmen in montēs altōs vēnit.

The long column came into the high mountains.

Longum – nominative singular, neuter with *agmen*; adjective of quantity precedes the noun

6. *Prīma* legiō in aciē erat.

The first legion was in battle line.

Prīma - nominative singular feminine with *legiō*; adjective of quantity precedes the noun

7. *Magna* frūmentī inopia in *reliquīs* gentibus erat.

There was a great scarcity of grain in the remaining tribes.

Magna - nominative singular feminine with *inopia*, adjective of quantity precedes the noun

reliquīs – ablative plural feminine with *gentibus*, adjective of quantity precedes the noun

8. Hominēs *malī* prō reliquīs hominibus nōn orant.

Bad men do not pray for the rest of men.

malī – nominative plural masculine with *hominēs*, adjective of quality follows the noun

S1W11

Exercise 92 cont.

9. Sunt *multa* flūmina in Galliā.

There are many rivers in Gaul.

Multa, nominative plural neuter with flūmina, adjective of quantity precedes the noun

10. Dominus, homō *bonus* et sāctus, servīs frūmentum dedit.

The master, a good and holy man, gave grain to the servants.

Bonus, nominative singular masculine, with homō; adjective of quality follows the noun

11. Legiōnēs Rōmānae in aciē prō mūrō *altō* erant.

The Roman legions were in battle line before the high wall.

altō - ablative singular masculine with mūrō; adjective of quantity generally, but not invariably, precedes the noun

S1W11

Exercise 93 (pg 80)

Add the correct endings to the adjectives in the following phrases and translate:

1. propter lēgēs malās.
on account of the bad laws
2. cum ducibus bonīs.
with the good leaders
3. propter magnū metum
on account of the great fear
4. in magnā lūce
in a great light
5. prō rēgē Rōmānō
for a Roman king
6. prō hominibus bonīs
for a good man
7. cum multīs nautīs
with many sailors
8. propter vēritātem Chrīstiānam
on account of Christian truth
9. propter magnam virtūtem
on account of great courage/virtue
10. in castra Rōmāna
in the Roman camp
11. in longā viā
on the long road
12. propter magnum corpus
on account of the large body

S1W11

Exercise 94 (pg 81)

Translate

1. cum Caesare, imperātōre Rōmānō

With Caesar, the Roman general

2. propter salūtem populī Rōmānī

On account of the welfare of the Roman people

3. in altīs montibus

In the high mountains

4. post magnam caedem

After a great slaughter

5. propter multa vulnera

On account of many wounds

6. propter salūtem reliquārum gentium

On account of the welfare of the remaining tribes

7. pro Sānctō Nōmine

for the holy name

8. in alto flūmine

in the deep river

Semester 1 Week 12

Week 12: 96 – 103

Exercise 96 (pg 84)

Complete and translate.

1. Dominus Chrīstus, Rēx hominum, erat fortīs et nōbilīs.

Christ the Lord, King of men, was strong and noble.

2. Spēs Gallōrum erat brevis.

The hope of the Gauls was short.

3. Dux nōbilis in prīmā aciē erat.

The renowned leader was in the first battle line.

4. Prō castrīs mīlitēs fortes erant.

Before the camp there were brave soldiers.

5. Omnem spem salūtis in virtūte posuērunt.

They placed all hope of safety in courage.

6. Chrīstiānī in nōmine Chrīstī omnem spem salūtis posuērunt.

Christians place all hope of salvation in the name of Christ.

7. Propter rem gravem Caesar in Galliam vēnit.

On account of a serious affair, Caesaer came into Gaul.

8. Propter salūtem commūnem omnēs Gallī in prōvinciam impetum fēcērunt.

On account of the common welfare, all the Gauls made an attack against the province.

9. Propter montēs et silvās via erat difficilis.

On account of the mountains and forests, the route was difficult.

10. Propter virtūtem Gallōrum rēs nōn erat facilis.

On account of the courage of the Gauls, the thing was not easy.

Exercise 97 (pg 84)

Translate.

1. The danger was serious.

Periculum erat grave.

2. You are brave.

Estis fortēs.

3. On account of the common salvation of men, Christ came into the world.

Propter salutem commūnem hominum Chrīstus in mundum vēnit.

4. The way was difficult.

Via erat difficilis.

5. All men praise great courage.

Omnēs hominēs magnam virtūtem laudant.

6. There were strong soldiers and renowned leaders in the Roman army.

Erant milītēs fortēs et ducēs nōbilēs in exercitū Rōmānō.

7. The journey was not easy.

Iter nōn erat facile.

8. The mountains are large and high.

Montēs magnī et altī sunt.

9. Every general praises courage and faithfulness.

Omnis imperātor virūtem et fidem laudat.

10. Caesar was a great and renowned general.

Caesar imperātor magnus et nōbilis erat.

11. The victory was not easy.

Victōria nōn erat facilis.

S1W12

Exercise 97 cont.

12. The route was short.

Iter erat breve.

13. Roman swords were heavy.

Gladii Rōmānī erant gravēs.

14. The affair was serious.

Rēs erat gravis.

15. Christ is a noble lord and a brave leader; therefore, all good and holy men praise Christ the Lord.

Christus dominus nōbilis et dux fortis est. Itaque omnēs hominēs bonī et sānctī Christum Dominum laudant.

16. The Roman laws were severe.

Lēgēs Rōmānae erant gravēs.

17. The long and deep rivers of America are renowned. (America, ae – 1st declension)

Flūmina longa et alta Americae sunt nōbilia.

Exercise 98 (pg 86)

Translate.

1. Gallī glōriae cupidī erant.

The Gauls were eager for fame.

2. Fīlius similes patris est.

The son is like the father.

3. Gallī finitimī erant prōvinciae.

The Gauls were next to the province.
Or The Gauls were the tible living nearest to the province.

4. Mariā est grātiā plēna.

Mary is full of grace.

5. Gallia plēna Rōmānōrum erat.

Gaul was full of Romans.

6. Oppidum plēnum erat mīlitum et gladiōrum.

The town was full of soldiers and of swords.

7. Prōvincia plēna est omnium rērum bonārum.

The province is full of all good things.

8. Caelum est plēnum glōriae Deī.

Heaven is full of the glory of God.

9. Cupidī sumus omnium rērum bonārum.

We are eager for all good things.

S1W12

Exercise 98 cont.

10. Fīnitimī Galliae erant.

They were next to Gaul.

OR They lived nearer to Gaul than any others.

11. Sānctī hominēs Chrīstō similēs sunt.

Holy men are like Christ.

Exercise 99 (pg 87)

Complete the sentences.

1. The camp is full of swords. Castra plēna sunt **gladiōrum (gladiīs)**.
2. The enemy were eager for victory. Hostēs cupidī erant **victōriae**.
3. The tribes were next to Gaul. Gentēs erant finitimae **Galliae**.
4. The Gauls were not like the Romans. Gallī nōn erant similēs **Rōmānōrum (Rōmānīs)**.
5. They killed the leaders of the neighboring tribes.
Ducēs gentium **finitimārum** occidērunt.
6. A sailor is not like a soldier. Nauta nōn est similis **mīlitis (mīlitī)**.
7. The Gauls are desirous of war. Gallī cupidī sunt **bellī**.

Exercise 100 (pg 88)

Translate.

Nomen Jēsū est Sānctum Nōmen. Est nōmen nōbile et speī plēnum.

The name of Jesus is the (a) holy name. It is a name noble and full of hope.

In nōmine Jēsū omnēs Chrīstiānī ōrant; Jēsūm omnēs laudant;

All Christians pray in the name of Jesus; all praise Jesus;

Jēsū omnēs grātiās agunt; Jēsūm omnēs in Caelō cum Mariā vident.

all give thanks to Jesus; all in Heaven with Mary see Jesus.

In nōmine Jēsū pīmi Chrīstiānī Rōmānōs vīcērunt.

In Jesus' name the first Christians conquered the Romans.

Propter Jēsūm Deus Pater pīmīs Chrīstiānīs praemium victōriae dedit.

On account of Jesus, God the Father gave the first Christians the reward of victory.

Itaque Jēsūs Chrīstus est et Dominus et Rēx omnium hominum.

And so Jesus Christ is both Lord and King of all men.

Exercise 101 (pg 88)

Translate.

1. Chrīstiānī et Jēsūm Chrīstum et Marīam laudant.

Christians praise both Jesus Christ and Mary.

2. Rōma est urbs et magna et nōbilis.

Rome is a city both great and renowned.

3. Caesar et glōriae et imperīi cupidus erat.

Caesar was eager for both fame and power.

4. Prīmā lūce equitēs fortēs impetum in reliquōs hostēs fēcērunt.

At dawn the brave cavalry made an attack against the rest of the enemy.

5. Propter perīcula gravia et multa mīlitum vulnera Rōmānī iter breve in prōvinciam fēcērunt.

On account of serious dangers and the soldiers' many wounds the Romans made a short march into the province.

Exercise 102 (pg 89)

Translate (see picture on text page 89)

Quid vidētis in pictūrā? In pictūrā vidētis agmen Rōmānum.

What do you see in the picture? In the picture you see a Roman column.

Agmen longum est, sed vidētis partem agminis.

It is a long column, but you see a part of the column.

Vidētis signa legiōnum et gladiōs mīlitum.

You see the standards of the legion and the swords of the soldiers.

Pars agminis est in ponte. Equitēs autem nōn sunt in ponte.

Part of the column is on the bridge. The cavalry, however, is not on the bridge.

Vidētis imperātōrem. Prīmus vēnit.

You see the commander in chief. He comes first.

In agmine sunt impedīmenta.

There is a baggage train in the column.

In impedīmentis est cōpia frūmentī et omnium rērum.

In the baggage train is a supply of grain and of all things.

Vidētis urbem et mūrū altum.

You see the city and the high wall.

S1W12

Exercise 103 (pg 90)

Translate.

1. There are many bridges on the long and deep rivers of America.

Sunt multī pontēs in flūminibus longīs et altīs in Americā.

2. The Roman soldiers killed many Christians on account of the name of Jesus.

Mīlitēs Rōmānī propter nōmen Jēsū multōs Chrīstiānōs occīdērunt.

3. There are great and renowned cities in America.

In Americā urbēs magna et nōbilia sunt.

(Other answer keys say “oppida” which means “town” instead of “urbēs” which means cities)

4. Christians put all hope and faith in the Lord Jesus Christ.

Chrīstiānī omnem spem et fidem in Dominō Jēsū Chrīstō posuērunt.

5. Both sailors and soldiers praise God.

Et nautae et mīlitēs Deum laudant.

6. The city of Rome is large and renowned.

(Do not use the genitive for *of Rome*; names of cities are put in apposition to **urbs**.)

Urbs Rōma magna et nōbilis est.

7. The general gave the signal at dawn, and so the cavalry made an attack on the enemy and killed a large part of the leading men of the tribe.

Prīmā lūce imperātor signum dedit. Itaque equitēs in hostēs impetum fēcērunt et magnam partem prīncipum gentis occīdērunt.

8. You see the standards of the legions.

Vidētis signa legiōnum.

9. The wounds of the brave soldiers are many and serious.

Vulnera mīlitum fortium sunt multa et gravia.

S1W12

Exercise 103 cont.

10. The enemy killed the Roman horseman.

Hostēs equitem Rōmānum occidērunt.

11. They fortified the bridges.

Pontēs munivērunt.

12. What do the Christians praise?

Quid Chriștiānī laudant?

Semester 1 Week 13

Week 13: 104, 105, 107 – 111

Exercise 104 - (pg 102)

From this group of present infinitives, pick out the verbs which belong to the first conjugation:

1. laudāre – 1st conjugation
2. monēre - No
3. pācāre - 1st conjugation
4. audīre - No
5. oppugnāre - 1st conjugation
6. dīcere - No
7. occupāre- 1st conjugation
8. mūnīre - No
- 9 parāre - 1st conjugation

Exercise 105 - (pg 102)

Give the principal parts of these first conjugation verbs;

occupō - occupō, occupāre, occupāvī, occupātus

oppugnō - oppugnō, oppugnāre, oppugnāvī, oppugnātus

ōrō - ōrō, ōrāre, ōrāvī, ōrātus

parō - parō, parāre, parāvī, parātus

S1W13

Exercise 107 (pg 104)

1. Tell what forms these are;

2. Give three English translations for each form:

1. ōrant – 3rd person plural; they pray, they are praying, they do pray
2. oppugnant - 3rd person plural; they fight, they are fighting, they do fight
3. occupās – 2nd person singular – you seize, you are seizing, you do seize
4. ōrātis – 2nd person plural – you pray, you are praying, you do pray
5. ōrat – 3rd person singular – he, she, it prays; he, she, it are praying; he, she, it does pray
6. parāmus – 1st person plural – we prepare, we are preparing, we do prepare
7. occupat - 3rd person singular – he, she, it seizes; he, she, it are seizing; he, she, it does seize
8. occupāmus – 1st person plural – we seize, we are seizing, we do seize
9. ōrās - 2nd person singular – you pray, you are praying, you do pray
10. parō – 1st person singular – I prepare, I am preparing, I do prepare

Exercise 108 (pg 104)

Add the required personal signs:

1. They are preparing war. Bellum parant.
2. He is attacking the camp. Castra oppugnat.
3. You do praise God. Deum laudās (or tis).
4. They pray for (their) friends Prō amīcīs ōrant.
5. We prepare swords. Gladiōs parāmus.
6. I praise Christ. Chrīstum laudō.

Exercise 109 (pg 105)

Translate:

1. He is praying.

Orat.

2. You are preparing.

Parās.

Or Parātis.

3. What does he praise?

Quid laudat?

4. We are praying.

Orāmus.

5. They seize towns.

Oppida occupant.

6. They are attacking the town.

Oppidum oppugnant.

7. They praise virtue.

Virūtem laudant.

8. He prepares swords.

Gladiōs parat.

9. She prays.

Orat.

10. What do they praise?

Quid laudant?

Exercise 110 (pg 105)

1. *Add the required personal signs;*
2. *Translate.*

1. Rōmanī Caesarem laudant.

The Romans praise Caesar.

2. Caesar legiōnem prīmam nōn laudat.

Caesar does not praise the first legion.

3. Hostēs bellum parant.

The enemy is preparing for war.

4. Dux nōbilis urbem et portum occupat.

The renowned leader seized the city and the harbor.

5. Mīlitēs castra oppugnant.

The soldiers attack the camp.

Exercise 111 (pg 106)

Translate.

Omnēs hominēs bonī ōrant sed hominēs malī nōn ōrant.

All good men pray, but bad men do not pray.

Chrīstiānī in nōmine Chrīstī ōrant.

Christians pray in the name of Christ.

Rēx bonus prō rēgnō et mīlitibus ōrat.

A good king prays for (his) kingdom and soldiers.

Dux bonus prō mīlitibus ōrat.

A good king prays for (his) kingdom and soldiers.

Et mīlitēs et nautae propter bellī perīcula ōrant.

On account of the dangers of war both soldiers and sailors pray.

Et patrēs et mātērēs prō filiīs ōrant.

Both fathers and mothers pray for (their) sons.

Filiī prō patribus et mātribus ōrant.

Sons pray for (their) fathers and mothers.

Amīcī prō amīcīs ōrant.

Friends pray for (their) friends.

Chrīstus prō omnibus hominibus ōrat.

Christ prays for all men.

Cum ōrāmus, Deum laudāmus.

When we pray, we praise God.

S1W13

Exercise 111 cont.

Omnēs Chrīstiānī Deum, patrem omnium hominum, laudant, quod multās rēs bonās hominibus parat.

All Christians praise God, the Father of all men, because He prepares many good things for men.

Mīlitēs post victōriam et salūtem Deum laudant; patrēs et mātērēs Deum propter pācem et filiōrum salūtem laudant.

After victory and safety, soldiers praise God; fathers and mothers praise God on account of peace and safety of their sons.

Semester 1 Week 14
Week 14: 112 – 115

Exercise 112 - (pg 107)

Translate.

Rēgēs et ducēs malī bellum parant.

Bad kings and leaders prepare (for) war.

Rēx malus, glōriae et rēgnī cupidus, gladiōs et legiōnēs parat.

A bad king eager for glory and power, gets swords and legions ready.

Castra gladiōrum et frūmentī plēna parat.

He prepares camps full of swords and grain.

Urbēs et oppida finitima oppugnat et occupat.

He attacks and seizes neighboring cities and towns.

Mīlitēs rēgis malī et silvās et collēs occupant.

The bad king's soldiers seize both forests and hills.

Cupidī sunt victōriae sed nōn pācis.

They are eager for victory but not for peace.

Deus autem mīlitibus et rēgibus malīs praemia nōn parat!

God, however, does not prepare rewards for bad soldiers and kings!

Exercise 113 - (pg 107)

Translate.

Estis hominēs bonī.

You are good men.

Itaque pācem et virtūtem laudātis et prō omnibus hominibus ōrātis.

Therefore you praise peace and virtue and pray for all men.

Bellum nōn parātis quod nōn estis glōriae et victōriāe cupidī.

You do not prepare (for) war, for you are not eager for fame and victory.

Urbēs finitimās nōn oppugnātis;

You do not attack neighboring cities;

oppida gentium finitimārum nōn occupātis;

you do not seize the towns of neighboring tribes;

gladiōs et legiōnēs nōn propter bellum sed propter pācem parātis.

you prepare swords and legions, not on account of war, but on account of peace.

Exercise 114 - (pg 107)

Translate.

1. Chrīstiānī prō omnibus hominibus ōrāmus. (With what does **Chrīstiānī** agree?)

We Christians pray for all men.
Chrīstiānī agrees with *we*, understood from ōrāmus.

2. Mīlitēs fortēs laudās.

You praise brave soldiers.

3. Urbem nōn oppugnās.

You are not attacking the city.

4. Cōpiam gladiōrum parās.

You are preparing a supply of swords.

5. Chrīstiānī Spīritum Sānctum laudāmus. (With what does **Chrīstiānī** agree?)

We Christians praise the Holy Spirit.
Chrīstiānī agrees with *we*, understood from laudāmus.

6. Hominem fortem et sānctum omnēs laudātis. (With what does **omnēs** agree?)

You all praise a brave and holy man.
Omnēs agrees with *you*, understood from laudātis

Exercise 115 - (Pg 108)

Translate.

1. Roman generals praise the courage and reliability of brave soldiers.

Imperātōrēs Rōmānī virūtem et fidem mīlitum fortium laudant.

Brave Roman soldiers prepare a supply of swords.

Mīlitēs Rōmānī fortēs cōpiam gladiōrum parant.

They storm cities and towns.

Urbēs et oppida oppugnant.

They seize hills and mountains and bridges.

Collēs et montēs et pontēs occupant.

They are the “bulwark (*mūrus, ī*) of empire.”

Mūrus imperīi sunt.

In the courage of the brave legions is all hope of victory and safety.

Omnis spēs victōriae et salūtis in virtūte legiōnum fortium est.

2. You are all Christians.

Omnēs Chrīstiānī estis.

Therefore do you all praise Jesus Christ, the Son of God, and Mary, the Mother of Christ.

Itaque omnēs Jēsum Chrīstum, Fīlium Deī, et Marīam, Mātrēm Chrīstī, laudātis.

You pray for all men, for soldiers and sailors, for leading men and slaves.

Prō omnibus hominibus, mīlitibus et nautīs, p̄ncipibus et servīs ōrātis.

You pray in the name of Jesus Christ, and you praise the Father and Son and the Holy Spirit.

In nōmine Jēsū Chrīstī ōrātis, et Patrem et Fīlium et Spīritum Sānctum laudātis.

S1W14

Exercise 115 cont.

3. We are praising Caesar because he is a great and brave general. (*Great* in this sentence does not mean *large* but *famous* or *outstanding*. Therefore it is not an adjective of quantity here).

Caesarem laudāmus quod imperātor magnus et fortis est.

4. The leader is attacking the camp.

Dux castra oppugnat.

5. They are preparing war.

Bellum parant.

6. We praise peace, but we do not praise war.

Pācem laudāmus, sed bellum nōn laudāmus.

7. The leaders are getting grain and swords ready. (Are getting.. ready = one Latin word)

Ducēs frūmentum et gladiōs parant.